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IMMORTALITY
of the
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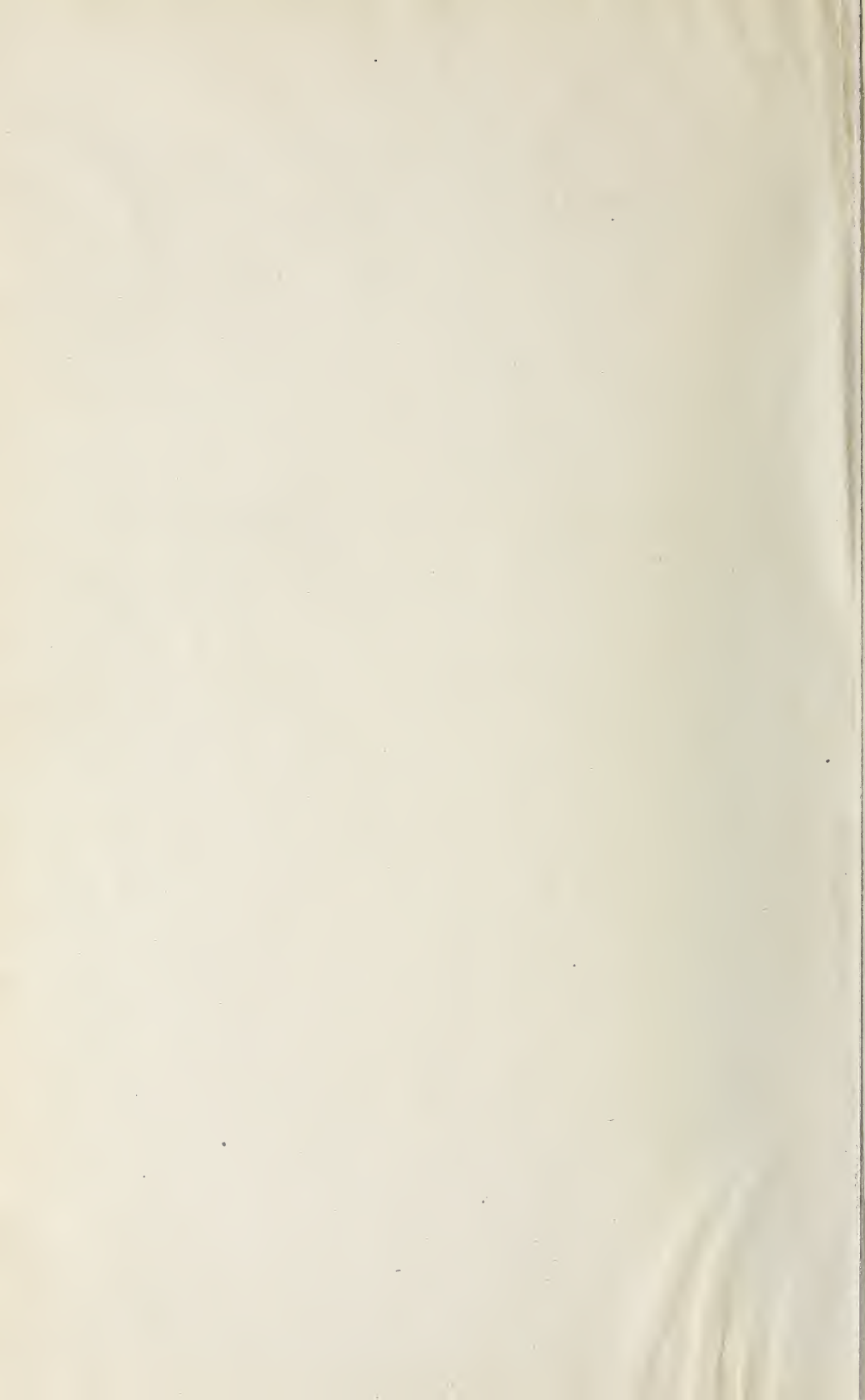


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IMMORTALITY

OF THE

...SOUL...

BY

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IMMORTALITY OF THE SOUL.

Preliminary Considerations.

Infinite Space and Eternity are Manifest to the Mind.

"There are more things in heaven and earth, Horatio
Than are dreamt of in your philosophy."

As we peer into the starry depths on a clear night, when the noise of the day has softened into an impressive silence, undisturbed, our vision penetrates to stars that retreat into mere points of light. The telescope is brought to our aid and there is revealed to us innumerable stars far beyond the reach of the naked eye. We have no means of determining the distance to which the stars may extend in space beyond those within the field of view of the most powerful telescope. We are in the habit of placing boundaries to all existences that come within the scope of our mental operations. We place limitations on all existences that come to occupy a place in space and time. We are aware of the limit of space, in which the human body is confined and the extent of its activities on earth. We are certain of the limited time allotted to the organized body in its career on earth. We are certain that the earth is limited in space and time. We do not doubt that there are regions in space, beyond the reach of the Sun's light. Although we can not escape the conscious conviction of the existences that are limited in space and duration, yet our minds are capable of apprehending that which does not admit of limitation. We can not get away from the truth that space is boundless and that we can form no conception of the limits of its extension. How are our minds brought in touch with infinite space? What is that entity which we call infinite space? We can not apply our knowledge of mathematics, science and philosophy in demonstrating or proving infinite space. How then is the mind made certain that there is that which we call infinite space? We trace back the years of our lives and the entire line of our ancestors until we reach the first man. Our marvelous minds continue to revert still farther back into duration, through the ages that preceded man, until we enter into the thought of a duration that had no beginning. We are now convinced of the eternity that knows no beginning. What is time? What is eternity? We look about for the proof of this mysterious eternity, and we find that our mathematics, our science and our philosophy can not fathom it. How are we brought to a recognition of infinite space and the eternity of duration? These truths are revealed to us by that indwelling power of the mind that was created in us, and which we call intuition.

The Infinite Mind and Immortal Soul Become Apparent to Man.

If we are convinced of infinite duration and infinite space, by that inborn capacity for acquiring certain truths which are beyond the reach of the search lights of mathematics, science and philosophy, may we not come to a recognition of the Infinite Mind by the intuition with which we are endowed? If we are unable to prove the immortality of the soul by the strict rules of mathematical demonstration, or by the limitations imposed on scientific investigation, or by the restrictions placed on philosophical processes of reasoning, we still possess, in our inner being, the exalted endowment which provides us with an inner light or intuition by which we are enabled to recognize the immortality of the soul, notwithstanding the heavy assaults made, in the name of science, materialism and the evolution that makes a man out of a monkey, to destroy that immortality. In the essence of the soul, we discover the touch of a divine Power which imparted to the soul the life of immortality. There is an entity in the soul that is self luminous, and which casts a light into mysterious truths which can not be brought into view by the telescopes of science or philosophy. True science and true philosophy, not only do not controvert the immortal life of the soul, but furnish us with most encouraging evidence and conclusive probabilities of the survival of the soul after the dissolution of the body. Our existence is a selfevident fact, yet when we involve ourselves in discussing and explaining the mysteries involved in our being, we may find ourselves doubting our own being. We come into possession of certain departments of knowledge by scientific research and philosophical deductions. In our investigations of a plain, simple truth, clearly recognized by the common sense of mankind, we may employ the analytic and synthetic processes of reasoning until we are scientifically and philosophically convinced that a well established truth is nothing more than a myth. The soul gathers inspiring truths in traversing the marvelous departments of nature on the way to eternity. We awaken to a certainty of immortality as our souls come in touch with the Divinity that illuminates our thought movements and emotional flights, in the souls inspiring excursions through God's marvelous creation.

Impressions of the Passing Years are Revived.

In my passage through this life, impressions were made upon my mind and now after many years, memory brings to me their exquisite charms. I pause to recall some of the impressions of the passing years, and to take a retrospect at this stage of my journey.

The longer I have lived, the more have I become impressed with the briefness of man's life in the flesh. I well remember the long, long thoughts of my childhood. Every day was full of significance, in my advance from my earliest conscious existence to the dawn of my manhood. The men who first came under my observation, in the neighborhood of my father's domicile, seemed to me like ancient patriarchs, among whom I could see the Goliaths of old. How full of meaning were the long Sundays! My active limbs and busy senses played in the sunshine, and caught food for thought in the mysteries of life, manifested in plant, insect, animal and bird. To me, the fields and woods seemed full of inexhaustible treasures to enrich the fond longings of my heart. I rejoiced at the sweet return of Spring. The fresh, green blades of grass, the opening buds on bush and tree, the soft South-winds, the gentle rain and the bursting forth of the sun through the clouds, flooding the world with wonderful sunlight, filled my soul with thoughts of Spring time, never to be forgotten. Then came those long summer days when a profusion of foliage clothed the mystic groves and woodland, and the verdant fields were diversified with pastures, meadows and growing crops. How delighted I was to walk and play on the well worn highway, along which comforting shade trees and pleasant fields stretched in enchanting view. On every side young animals, and winged angels blessed grove and meadow. How I watched the summer clouds as they formed into banks, hills, mountains, great long banners, animals of huge size, or floated like gauzy curtains at dizzy heights in the sky. There was a charm in the play of sheet lightning, emblazoning the ominous clouds hanging over the horizon. There was grandeur and majesty in the black warrior clouds, as they advanced through a glare of chain lightning, accompanied by tremendous peals of awful thunder. The shortening days begin to merge Summer into Autumn, and I rejoice to behold the luscious fruits and golden harvests that enrich the mind for future feasting. The retreating Autumn, amidst withering leaves, is followed by Winter, bringing its frosts and snows, its ice-covered ponds, its jingling sleigh bells and its swift, flying skates. As these wonderful scenes of earth pass through my conscious mind, I pause and question myself: What am I and what are those mysterious existences that so pleasantly traverse my appreciative mind? What power enables me to recall again those delightful experiences of departed years?

I love the repetition of the seasons, with all their fond delights. But as my years advance, my eyes grow dim, my hearing dull, my step less elastic, my brain more difficult to

traverse, my nerves less responsive to the behests of my spirit, and my whole bodily organism becomes a dull and decaying temple, in which my soul endeavors to hold communion with God's lovely creation. As I am carried beyond the borders of childhood, beyond the borders of youth, beyond the borders of courtship, beyond the borders of vigorous manhood, I pause to call back the charms, the beauties and the sublimities through which I passed on my journey through life. Again, as I awaken to the fond loves and emotions which I experienced in field, in grove, on riverbank, on shore of lake, alone or in fond companionship, there comes to me, "Home, Sweet Home," entwined by a thousand affectionate garlands. The sources of happiness for my soul seem inexhaustible, and my spirit seems to possess a capacity, unlimited, for appropriating the abundance flowing from the great fountains of truth, wisdom, and happiness. As I rejoice in the royal privilege bestowed upon me, by being permitted to possess such wonderful capacity for happiness in this life, I ask myself the question: Are my joys, my delightful emotions, and my happiness limited to the small circle of this life? I proceed from what I know of this life, to unfold to my mind my immortal parts.

Reading Between the Lines to Correct Errors and Imperfect Marshalling of the Reasons that Lead the Way to Immortality.

In my journey through life, I have been gathering the golden harvests that shall become a treasure in a future life. I desire immortality, and have longed to give my mind an assurance of a never ending life. Many of the thoughts that have carried me beyond the limits of this life into the mysteries of a future life, will be found as the reader passes over the pages of this book. I am aware that there may be some inconsistencies and a defective marshalling of arguments, in bringing to bear the prominent land-marks that point to man's immortality. The mystic shrines, through which we must pass to an assurance of immortal life, do not permit of perfection in outlines. Yet, if the thoughtful reader will catch the distant, but co-operating forces that concentrate in pressing their way to a conviction in the soul's immortality, and will read between the lines the powerful reserves, ready to aid in the conflict to reach the goal, there will remain no avenue to escape, a conscious conviction in life everlasting—a life in which man shall live throughout endless ages, conscious of his existence, conscious of his personality, conscious of his

relations in his earthly life. He that would move in an atmosphere, in which he realizes that he breathes the breath of immortality, must ascend to those mountain heights of spirituality, where the soul receives inspiration of an absolute certainty of its conscious life that shall never perish. To discover in the soul its immortal attribute, we must admit evidence into our minds from every conceivable source. The pathways over which we must travel, to arrive at the goal of belief in immortality, cannot be confined to any one sphere of thought. Our minds will not be satisfied in traveling the mineral kingdom, the vegetable kingdom, the animal kingdom, and the entire domain of nature. No scientist, who confines his researches to matter, whether organic or inorganic, can lead us clearly into the light of immortality. He may lead us along certain familiar paths that offer intimations of an everlasting life beyond the confines of this earthly existence. Separating ourselves from the scholar of physical science, as our guide, we enter the mind world and follow those guides who are familiar with the pathways of psychology. We travel the way of reason and logic until we find that the most profound mathematical demonstrations do not clear away our difficulty, and that the most scientific research does not overcome the obstacles in our pathway: But these paths of travel fill our minds with most important suggestions of immortality. We now find ourselves entering the sphere of affections, loves, and emotions. We advance to the pathway of an inner sense, and as we travel, we experience within ourselves an awakening of intuitions, inner emotions, and a love of the good, the true, and the beautiful. A divinity stirs within us and we feel the gentle touch of a divine Hand, leading us into the light of immortality. An illumination from above, makes clear our pathway, and our souls become more receptive to God's revelations. We have passed over the many dark passageways, and we begin to recognize the voice of God through His divine messengers. We recognize God incarnate, walking on earth, and we hear His voice revealing to man a continuous life beyond the grave. Our progress in the spiritual life, brings our hearts in touch with the great Heart of hearts, and in that touch atheism disappears and agnosticism vanishes, the heart melts in love for the great Father of all, heavenly emotions fill the soul, repentance for the wrongs we have committed, brings us to our knees, and we arise in gratitude to the Emancipator who has delivered us from the shackles of despair, and in the clear light of heaven we exclaim, "My Lord and my God!" and there awakens in our souls a conscious assurance of immortality.

The Ways, by which we Arrive at a Conviction in Immortality, Must be Kept in Mind When the Enemy Seeks to Destroy that Conviction.

However secure we may find ourselves, at any port at which we may stop in this great voyage of life, ere long we are again tossed on dangerous and stormy seas. In our hurried march, on this mundane sphere, we become perplexed at the rapidity with which the elements of seeming destruction gather about us, just as we were growing confident that nothing lurked along the highway to disturb our equanimity. While we sing our songs of joy, and rejoice in the splendor that attends our onward progress, we suddenly enter into the land of darkness, where we become afflicted with the plagues of pessimism, and we see the prowling forms of Atheism, Agnosticism and Nihilism. But as we persistently continue our march, the dawn of an auspicious day reveals to us, that these clouds of darkness, are but floating spectres which make occasional, nightly attacks to alarm the indifferent soul into action and vigilance. The bright sun of Optimism disperses the prowlers of darkness, and the soul glorifies in the light eternal which it learns to recognize. Looking back into the ages of man's career on earth, we see inspired processions of exalted and noble spirits, proudly bearing the banners of Hope and Faith in immortal life, while the frowning shades of Atheism, and Agnosticism, skulk away into exterior darkness. Progressive thoughts and inspiring ideals, rise in souls trusting in God, like stars ascending out of the slumbering earth, while the grim monsters of pessimism sink into the dead sea of despair. A wrong interpretation of the things that affect the soul, gives rise to false assumptions as to the course in which the soul moves. As the soul is influenced by the varying conditions of the body, an assumption arises that what happens to the one, will happen to the other; that the life of the body is necessary to the life of the soul, and that the soul cannot survive the death of the body. This is an assumption which we find is not warranted, when once we distinguish how widely the effects produced on the body differ from the effects produced on the soul. The strokes and wounds inflicted on the body tend not to the destruction of the soul, but serve to impart a certain kind of knowledge to the soul. The soul becomes aware of the effects produced on it by certain intrusions made on the body, and acquires not only a knowledge of the physical encounters that produce pain but also elaborates that knowledge into science and philosophy by which causations are made known.

Through the Feelings and Emotions, Man Rises to the Truths and Principles that Enter into Everlasting Life.

Drowsiness, lassitude, ennui, stupor, dullness and pain, resulting from the various conditions of the body, are but the valleys through which the soul passes in its development for

higher spheres. Sickness and disease are but the disturbances in the body that awaken the soul to the existence of laws, and serve as warnings, to the suffering soul and its following beings, of the consequences which follow the violation of immutable laws. The mind of man is endowed with faculties of such far reaching capacity, as not only enable him to enter into a knowledge of the laws that affect either body or soul in the physical, the moral, intellectual or aesthetic worlds, but also enable him to bring himself under obedience to those laws, and to avoid the consequences of their violation. Pains, misery, aches, tortures, distress, are but the officers that arrest us in the errors of our ways and conduct us to the bar of justice and mercy. The feelings of justice, mercy, love and charity are the splendors of God's goodness, drawn from heaven and stored in men's hearts, to redeem the human race from the perdition growing out of the persistent violation of wise laws. The feelings and emotions of the soul, which point to immortality, are but the secret and sublime gravitation of the heart to faith, in response to the call of the Almighty. The emotions that lift man from earth to a higher life, are flashes of lightning issuing from the throne of Love and stored in human hearts to reveal man's kinship to the Eternal Father, and the permanency of the soul's existence. The believer in God's goodness and mercy, enters upon the tides which set toward the Eternal, and he finds himself provided with the means to ride upon the calm or turbulent currents. Although the stormy nights threaten destruction, there are close at hand the angels of rescue with the life boats that will forever save the soul from perishing on the tides of eternity. Our feelings are the witnesses of the existence of earthly beings and their movements in the whole outer world. The susceptibilities of the soul enter into the grand movement of the reason and understanding, and through these instrumentalities, we tread the ways of the universe, until our thoughts follow in unison with the Infinite Mind and open to us the everlasting inheritance which we derive from our Creator.

The Rational Soul Finds Itself in a Rational Universe.

We are persuaded that a rational mind could not come in communion with an irrational universe, and that an irrational universe would drive a sane mind mad. Neither could an irrational mind harmonize with a rational universe. We become further persuaded that the more the mind of man moves out into the order and operations of the grand systems in nature, the more apparent become the accord and harmony existing in the mind of man, in its rational relations with the universe. In

harmony with our reasoning minds, we classify and systematize the things in the universe that coincide with, and come in unison with, the miniature systems created in the soul when God breathed into man the breath of life. The soul of man follows the thought of God, reflected in the universe, and in the soul is revealed the image of its Creator. By means of the successive degrees and variations of pain, suffering, and every feeling and emotion elicited within the soul, in its experiences in the body, the reason and the understanding, under the direction of the will in the light of consciousness, are enabled to elaborate and work out the related existences that go to make up the various sciences. As we experience the exploits of the soul, in its masterly achievements in constructing and perfecting the sciences of Geology, Botany, Zoology, Physics, Chemistry, Mathematics, Astronomy and Psychology, and pass through the many sufferings, incident to earthly life, which the soul inures under the hardships which develop great characters, we still transcend all science, endure all adversities and tortures, until we reach the outstretched hand of a loving Father and awaken to a realization of our inheritance to everlasting life. As we explore the universe of material worlds, new discoveries throw much light on what at one time seemed the unknowable. So, in this most important of all explorations, the seeking of the true position and relation of the soul in the universe of imperishable worlds, we advance to a knowledge of truths concerning the SOUL and its immortality, which noted scientists have excluded from the domain of knowledge as the, "unknowable."

Faith in Immortality is the Result of Profound Reasoning in the Subconscious Mind.

Experience and observation have furnished us with sufficient data for assuming that the mind, while engaged in the solution of an important problem, continues the reasoning processes, even when consciousness is partially or wholly absent. We have, thus, what is known as the subconscious mind. In all ages, the human family has been deeply concerned in the future life, and has pursued a determined effort to search out the evidence and proofs of man's everlasting life. The people in common, as well as great minds, have earnestly sought a rational basis to support a belief in immortality. The mind ceaselessly pursues the object of its search, in consciousness and out of consciousness. The reasoning processes moving through the conscious soul enter the sub-conscious mind. The reason, in its untiring search, passes into the deeper and less disturbed current of the subconscious mind, and penetrates the secret of the actual existence

of the soul and its enduring nature. The result of this progressive reasoning in the sub-conscious mind, finds its way into the common consciousness, and the immortality of the soul becomes an establish faith, in the almost universal mind. The light of immortality becomes as real to the soul, as the sun light in the heavens, however much that light may elude our grasp.

The Existence of Spiritualism, is Evidence of the Survival of the Soul After Death, Whether Actual Communication be Had With the Spirit or Not.

There exists a national organization of men and women in the United States and in other nations, who claim to have communication, through certain mediums, with the spirits that have crossed the valley of death. Whether such communication ever occurs in any of the seances, is a matter of serious doubt in the great majority of minds. Yet one important fact we can not overlook. Aside from all the deceptions and frauds that may attend the efforts of the spiritualist, in seeking communication of thought with departed spirits, yet spiritualism would not exist, were it not for a fundamental truth recognized by the overwhelming majority of the human race. That important premise is, that there exists in man a soul which is conscious of itself, and thinks and reasons, whether in the body or out of the body. Spiritualism undertakes merely to bring into communication the spirits in the flesh with the disembodied spirits. With a mere reference to the evidence furnished by the reasoning of the sub-conscious mind, and certain phases of spiritualism which have important bearings on many minds in arriving at a belief in a future life, we shall devote our attention almost exclusively to other claims on immortality. In our present state, we, in a great measure, draw our conclusions by what appears to us through our five senses. We advance from what we term the known to the unknown. From this stand point we know what happens to the body after death. From all that we can perceive through the sense perceptions, the whole organism dissolves and its atoms become scattered to all quarters of the earth by flowing streams, currents of air and unseen forces. But not one atom is destroyed nor any energy lost. What then has happened in death? The atoms of the body and the physical energy, have merely been released. But our investigation is not limited to the body. Something else of vital importance has happened at death. There must have been something in the body, different from the matter of which it was composed. That something did not possess the attributes of the body, such as weight, divisibility and dissolution.

The Mission Field in which the Soul Prepares for Unending Life, is the Body in its Relation to Other Material Bodies.

The great mission field in which the soul prepares and equips itself for the years of eternity, is a frail and perishable body, mysteriously related to a vast material universe. The soul acquires discipline and knowledge, as it advances in dominion over the "fishes of the sea, the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth." But more particularly does the soul acquire discipline, knowledge and wisdom as it advances in dominion over the carnal body. The soul enters this world in a helpless body. As the strength of the body increases, the latitude of the soul's activities is enlarged. Pains and penalties are inflicted on the soul, in the neglectful or wrongful use of the body and thereby knowledge and wisdom are acquired. The body as a mere instrument, of itself, under the guidance of the soul, is comparatively helpless and impotent to overcome the giant forces of nature. The reason and understanding of the soul overcome the apparently insurmountable obstacles. The mind directs and applies the capabilities of the body, in molding and shaping the materials and forces of nature, so as to acquire dominion over the obstructions to providing food, clothing, shelter and protection to the body. The great continents of the earth are separated by wide expanses of oceans. The eye of man can see but a very short distance over the surface of land and sea. His voice can be heard but a few yards away through the air. He can travel but a few miles until his footsteps become weary. His body is so small and weak, that he can carry an insignificant burden only a few steps when he must stop to rest. In fact, man is very helpless without the tools, implements and machines which his inventive mind designs and makes by the movements and application of the body. Man, in his primitive state, although possessing all the attributes of mind and body, which he now possesses, depended almost wholly on his power of body and the subjection of the beasts of the field for providing himself with the necessities of life and means of travel. The growing increase of population stimulates improved means of agriculture, manufacture, transportation and communication of thought. Steam and electricity were harnessed and made to perform the work of man and beast. Inventions and improvements in machinery have advanced to such a stage, that the giants of steam and electricity draw the passenger and freight car with marvelous speed over the vast plains, crossing great spans of bridges beneath which flow mighty rivers, passing through mountain passes and bringing into enraptured view, imposing mountain peaks and ranges.

Man comes out of the depths of the continent and, in wonder, halts in the presence of the vast waters of the trackless ocean. He loves to look upon this great world of water and to listen to the ceaseless song of the waves. His eyes never weary in swimming over the boundless deep and his ears would ever listen to the rolling waters.

"The sea! The sea! the open sea!
The blue, the fresh, the ever free!
Without a mark, without a bound,
It runneth the earth's dark regions round."

Far away the sky and ocean seem to meet. The sunbeams play on the crests of the waves, and dim in the distance the spirits from above play with the nymphs of the sea. Filled with inspiration, in gazing upon the dark-blue ocean and in listening to its anthem of eternity, the soul of man thus addresses the personified ocean:

"Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed,—in breeze, or gale, or storm,
Icing the pole, or in torrid climes,
Dark-heaving, boundless, endless, sublime,
The image of Eternity,—the throne
Of the Invisible! Even from out thy slime
The monsters of the deep are made; Each zone
Obeyes thee; thou goest forth, dread, fathomless, alone."

The tiny organism of man stands on the shore of the vast, rolling ocean, physically helpless to venture upon the unknown deep, while the soul within this tiny form, reasons out the enduring principles and the profound problems of the relationships of the tiny, delicate organism, to the immense ocean, to the boundless atmosphere and to the titanic forces of nature. This soul extracts, from the mutable masses of earth, water, air and the world of matter, the unchanging principles, the eternal truths and the complex and infallible union of these principles and truths that enter into the mechanism of floats that will safely bear the diminutive bodies of the human family far out upon the bosom of the restless, dreadful ocean. Small boats, propelled by oar or sail are first launched. As the boats are enlarged and the sails expanded, the farther are the tiny organisms floated out upon the hazardous sea.

Soon the eye is greeted by white sails on inland waters and on the skirts of the ocean. Navigation progresses until the man, who stood on the European shore of the Atlantic Ocean, triumphantly guides his ship to the American continent which slumbered in the embrace of three great oceans. The progress of man's dominion over the sea was evidenced on the 19th day of June 1913, when the giant of the ocean, the *Imperator*, the largest steamer afloat, entered the port of New York with her 3450 passengers, and her crew of 1180 persons. The mind of man, in its invisible, intellectual sphere, planned and formed out of the imperishable truths of mathematics and the enduring principles of physical science, an unseen floating pyramid. This mind made use of the bodily organism in taking from the material world, the iron, the wood and all the essential materials of earth for materializing the pyramid of the mind. The mind directed and guided the hand in shaping and uniting together all of the separate material parts that went to make up this marvelous transport of the sea. Man planned and constructed this mighty ship, which measures in length 919 feet, in width 98 feet, in depth 92 feet and has a draught of over 38 feet. For the safety of all persons on board, this floating city is provided with an inner hull divided into 36 water-tight compartments, and an equipment of two motor-boats and 83 life-boats. To propel this marvel of the sea, the intellect of man, operating in and through a physical organism, captured and harnessed the wild forces of nature and centered in the ponderous, inert mass, the power of 62,000 horses which propelled the great nine-deck liner, with its cargo of humanity, with remarkable speed across the Atlantic Ocean from Hamburg to the port of New York. While man is gaining dominion over the whole earth, and conquering every obstacle that impedes his travel over land and sea, yet he is aware that his work of dominion has been neglected in a very important field. While man has fortified himself against the giants and monsters of the world, he has discovered that secret, deadly enemies invade and destroy his bodily organism. The microscope has revealed the diminutive foes that devour the body or attack the vital organs. The reasoning power of the mind traces these enemies to their very hiding places, and the very cause of our many ailments are brought to light. Reasoning from what the human mind has accomplished, we are assured that man is capable of gaining dominion over the microscopic pests that invade the body, and to reach that standard of living which rescues the human organism from its foes and removes the dark clouds which cast doubts on the soul's immortality.

A Forecast of the Trend of Thought which Bears Us Onward to Our Immortal Life.

In the following pages we shall inquire into the distinctions between body and soul, and present a substantial and rational basis for a belief in the never ending life of the soul. In exploring the human soul, the field is so vast and the standpoints of investigation so varied, that we can only hope to bring to mind some of the most striking arguments in support of immortality. Notwithstanding the incompleteness of the arguments which shall be adduced, the seeming inconsistencies which may appear, the inaccuracy of facts and the imperfection of language, in giving lucid and clear expression to certain thoughts, yet as the reader proceeds, he will gather wider ranges of view, and there will appear permanent land marks and towering mountain peaks in the realm of the soul, which will open to the mind, the clear and onward course leading to a certainty in the existence of the soul, as a separate entity apart from the body, endowed with consciousness, reason, understanding, volition and unending life. It will be made to appear that as the bee flies from flower to flower, extracting the nectar to store away in its hive, so the soul moves from object to object in the material world extracting from all forms in the earth and in the universe, ideals and truths which shall never perish, but which shall become an everlasting treasure to the soul, in that life where death is unknown. As the soul explores the great territory of truth, whether pertaining to things finite or infinite, it extracts and draws unto itself those truths and principles which will abide with it while the years of eternity roll; and in that home, where dwell the immortals, will be revealed why man was placed on earth to undergo the dreadful ordeals, through which he must pass in this earthly pilgrimage. While all the evidence and proofs, that go to establish the immortality of the soul, shall not appear in this discursive treatment of the subject, yet evidence sufficient to convince the mind of the reader, that he possesses an immortal soul, is evidence enough. The unbiased reader, whose mind is open and free to give due weight to the evidence that may be gleaned in following all the channels of thought leading up to the goal of Faith, as presented in this book, if not fully persuaded that he has an immortal soul, will, at least find reasons sufficient to awaken further investigation and to seriously challenge the premises and consistency of the arguments offered in denial of immortality. As the untrammelled mind passes over the pages of this book, and advances out of darkness into the open fields of light, of which mere suggestions are offered on the printed pages, there will develop an irresistible gravitation to a belief in the soul's onward progress, after the mortal

body rests in the grave. A tide of thought and feeling will set in toward the Eternal, and there will come to the mind and heart a conviction that the earth is but a temporary home of the soul; that the planets upon which the eye has so inquiringly gazed are near neighbors of the earth, within the flight of souls released from the body; and that the starry depths contain inexhaustible treasures of God's kingdom that will afford the soul endless progress and increasing happiness in the ceaseless roll of the years of eternity. In the treatment of this all interesting theme, I shall pursue the following general outline:

FIRST. We find ourselves in discordant elements and we watch the chaotic masses develop into a harmonious order of worlds.

SECOND. In passing through the order and harmony, manifested in the universe, we receive assurance of the existence of a supreme Intelligence.

THIRD. We revive our experiences in this life, to discover the capacities of our souls for happiness, and to seek a cause of the soul's longing for immortality.

FOURTH. We enter into philosophical discourses on the existence of the soul and the permanency of its life.

FIFTH. We traverse the fields of nature to gather intimations of a future life.

SIXTH. We witness the death, burial and resurrection of Christ to demonstrate the possibility of the survival of the soul after the death of the body.

SEVENTH. We wander from home, become lost in the wilderness and seek out the lights which will direct our steps homeward.

EIGHTH. We heedlessly stray into a wilderness of iniquity, are lost, but by seeking out and following the light of the moral virtues, we return to the home of our heavenly Father.

NINTH. We test the character of Christ by his words and his deeds, and again return to the resurrection to bear witness to its crowning proof of immortality.

TENTH. We look through the telescope at other real worlds, developing into fitting abodes for progressive souls.

ELEVENTH. We keep continuously in mind our Creator, and become impressed with the truths and conduct of life which must be constantly kept in mind to acquire and sustain Faith in immortality.

IMMORTALITY OF THE SOUL

Looking into the Void of Non-existence.

THERE was a time when oblivion and darkness reigned where now we witness the light of day. Let us endeavor to venture into this wilderness of nothingness and vast non-existence. We peer into the great vacancy of space without an object appearing in the endless void. Weary of our long gaze into the monotonous vacuity, a wandering cloud or nebulous form breaks the lonely, empty space. Other shapeless, nebular forms of matter float in the darkness, invisible to our searching eyes. A glimmer of light gives us intimation of great bodies of nebulous matter aimlessly floating through what at first seemed an endless void. All is disorder and confusion among the wanderers in the great region of darkness and only now and then can we detect their existence by faint flashes of light. After a long and weary gaze into space unbroken by the presence of any object, we are brought to a realization of mere negation, mere nothingness. As we look into space, let us extinguish the sun, the moon, the planets, the stars, the earth and every cluster of nebulous matter. In the awful silence we see darkness and oblivion. In this doleful wilderness of negation there is not an object to give an impression to the receptive eye, the listening ear, the tasteful tongue, or to any sense of feeling that signalizes the existence of an external world of matter. While lingering in this limitless field of vacancy, and longing for a break in the eventless oblivion, a glimmer of light invades the mind revealing a dim mist in the uncertain distance. What a boundless field this vast, unlimitless space affords for the occupation and motion of the entering form of floating nebula.

We read the book of inspiration and through its revelations we see the earth in a state of chaotic matter, void, without form and darkness upon the face of the deep. We dig down into the earth, and we find inscribed in its rocks and buried in its soil the same story which we found written in the inspired book. Through the inscriptions on the rocks and the relics in the soil we see unmistakable guide lights that take us back to that distant day when the earth was a diffused nebulous mass, floating like a comet through space.

The Development of Chaos into Shapely Orbs.

We witness the gradual changing of the nebular masses into globes and those moving globes assume orbits in their marvelous speed through space. The once vast void becomes occupid with mysterious worlds whirling through unbounded space to break the

oppressive monotony and to give to the mind impressions of external existences. In one part of this universe of matter we behold the transition of flying balls of heated matter into sun, planets, moons and wandering comets forming the Solar System. Impressed upon this system of orbs, by an unseen Hand, are the laws of gravitation, laws of motion, laws of cohesion, and all the laws of nature that preserve the spheres and keep in operation the grand display of the solar system. In this charming movement of diversified globes, the one of special interest that attracts our attention, is the third planet from the Sun, designed for the future dwelling place of man. Science and revelation confirm this evolution of the solar system from matter existing in a state of chaos or world dust floating through space. Can the mind rise to a conception of this grand evolution of matter in a state of confused chaos into a matchless solar system, consisting of the central Sun, attended with its planets, comets and inter planetary matter, all moving in perfect harmony, and each orb playing its part in measuring the days, the weeks, the months, the years and cycles of time?

The Solar System and Man, not Works of Chance, or Necessity.

Can any sane mind conceive of this evolution as a work of chance? Or can it be conceived as a result of physical necessity growing out of the persistent laws of nature? Did these blind forces, of themselves, shape and form the Sun and place each planet in its separate orbit to play its part in the grand movements within the solar dominion, and to give to the solar system a place among the stars of the universe? Did the moon by these physical laws, separate itself from the earth and assume its monthly course around the earth presenting all its phases of changing light in its shifting circuits from southern to northern skies? Can the unclouded mind possibly conceive of unintelligent matter developing itself into the beauty, harmony and unrivaled workmanship manifested in the mechanism and operation of the solar system? Only one answer can be given to this question. All other answers to the contrary are an insult to human intelligence. As certain as the sun shines, or the moon changes, or the earth makes her daily and yearly course, just so certain is there a Power, not of the matter of the universe, but a conscious, wise, intelligent Being who initiated the Solar System and perpetuates its existence and operation.

The Earth Fitted for the Abode of Man by an Omnipotent Hand.

In spite of all that materialists may claim for matter with its ever changing forms, ceaseless dissolution, chemical separation and diversity of atomic and molecular combines in producing air, water, soils and rocks of the earth and of the planets, there exists a necessity of a universal, directing intelligence that is not subject to the changes and fluctuations seen in the material universe. When we permit the evidence to come into our minds from all cardinal points of true evidential sources, we are forced to rise above all material existence to a Higher Power, endowed with consciousness, intelligence, wisdom and goodness, to render possible the existence, workings and perpetuation of the Sun with its family of planets and the play of the earth in bringing about the ceaseless dawn of the day and the night and the constant beat of the heart of man in perpetuating the red stream of life. The universal intelligence must be absolute and independent, unchangeable and eternal. All other existences must be dependent. The Solar System is dependent on this Absolute Sustaining Power. The earth on which we live, owes its existence and its adaptation as a home for man, to the Omnipotent Being. No sane mind, when reflecting on the conditions necessary to the existence of our Solar System and when reflecting on the delicate conditions on which human life depends, can for a moment doubt the existence of a God.

With a firm and abiding faith in the existence of a God established in our minds, we are prepared to search the soul of man in its relations to God and nature. With God in mind we advance from the valley of mortality to the celestial heights of immortality.

Endearments of Earthly Life Inspire Longings for Life Eternal.

From the experiences of earthly life we are brought to a knowledge of good and evil, pleasure and pain, joy and sorrow. We come to a realization of the good and happiness which this life affords. Our appreciation of the good, the true and the beautiful in our earthly journey, determines the price and sacrifice we are willing to pay and suffer, for an immortal conscious existence. Even in the midst of our pains, suffering, sorrows, anguish and exhausting toils in the jaws of poverty, we tenaciously cling to this vale of tears, so precious to us are the endearments of life. We find so much in life during our transient days on earth that we long for a life that knows no ending. As we unfold the treasures of our lives we fondly hurry to the scenes of our childhood. Soon we are in the old home in mother's fond embrace and we see the cradle in which we were rocked.

A Return to Childhood in the Dear Old Home.

We seem to enter a paradise of innocence and pure joy. In the dawning of our conscious existence, we see the approach of a heavenly light. As the illumination increases we see the countenance of an angel mother and the commanding figure of a kind father, the protector of the home. The first objects with which we become familiar, acquire an indescribable charm over us. In the open fire-place, we gaze at the bright fire. The fire dogs, the great back-log, the sticks of wood stacked upon the andirons and the blazing tongues that lick the separate sticks of fuel, furnished rich entertainment for watchful young eyes. The consuming blaze converts the strong sticks into coals that crumble and sparkle at the feet of the fire dogs. The crumbling coals amid the scene of ruddy sticks, glowing back-log and the smoldering masses that are covering the feet of the fire dogs give changing views for food to opening minds. We have been watching the blaze gradually make its way through a long giant stick of wood, the ends of which extend far over the andirons. Suddenly the severed stick tilts and the coals are dashed upon the hearth and floor producing commotion among the innocent partakers of soothing warmth. The startled cat leaps from its cozy bed on the hearth and from its safe retreat looks back in wild astonishment at the unexpected attack. The drowsy dog aroused from his coveted nap, raises his head in dignified pose and with a defiant look at the disturbed elements, refuses to retreat. What tongue can tell the peculiar charm that has been woven around the chairs, rocking-chairs, bureau, kitchen safe, table, cookstove, dinner-table, trundle-bed, looking-glass, the clock with the magic movement of its pendulum and hands, with its pleasant sound as it struck the hours at intervals in its continuous ticking, and every household article that entered into the furnishings of the house in the first years of wedded life in the days of simplicity and limited means. With increasing strength and knowledge we venture from the fireside into the house-yard, the barn yard, the garden, the orchard, the fields and the groves. In that dear old home where we first saw the light of day, we joyfully return to live that young life over again with beloved father and mother in a paradise of charming scenes and childish impulses. How vividly we recall the familiar countenances of our fond parents as they moved in and about that sacred home in their work day attire and in their Sunday regalia. Oh, what delightful emotions again take possession of us, as we return to that fountain of parental love and revel in the exuberance of joys in the child

world. Look down that well beaten highway where many hoofs and vehicles have repeatedly pressed the earth. In the distance you see a large oak tree. That tree stands in the corner of a field just where the road turns to the south. Follow southward a short distance and your eyes will rest on a cottage that is nestled amid the scenes of my childhood. Fond recollections restore me to those early scenes. I see the locust trees in the front yard where the birds are singing and making their nests. In separate beds lined by pathways, a profusion of flowers in all the colors of the rainbow greets my coming. Among the flowers I recognize, are hollyhocks, sweet-williams, pinks, lilies, violets, daffodils and roses. Just east of the house are two large willow trees under which we enjoyed the shade in sport, laughter and repose in the long summer days. Let us now, in blithesome spirit, skip across the way to that enchanted orchard and again feast on those delicious apples now ripe and falling from that choice tree we so well know from having relished its delicious fruit time and again in our youthful companionship. From tree to tree we romp over the green carpet of soft grass and we exult in the pure air and inspiring sunlight. Our foot-wear has been cast aside and the velvet grass and soft waters of earth give to our bare feet soothing and delightful sensations as we scamper over field and shallow waters. Hear that oriole whistling its sweet tune in that beautiful maple tree. Out of a mansion of green foliage in yonder princely oak tree, comes the charming warble of an inspired robin. On a rail fence by the road way sits a graceful quail and as he stretches forth his prim little neck we hear the clear ring of "Bob White." The brown thrush restlessly flits from bush to bush and utters his notes of alarm. The jay in his blue jacket, in agitation flies from limb to limb, uttering complaints against his troublesome neighbors. The silence in the dead top of that large beech tree is broken, now and then, by a woodpecker drumming on a hollow limb. The blue bird darts from bush to tree while keeping an eye on the old stump in which it built its nest with care and is now anxiously guarding the tiny eggs. From its little quaking form the glad wren peals out upon the air, a magic song coming from so small a mite. High in the clear blue sky the chicken hawk soars in his circuitous course until he becomes a mere speck; and the turkey buzzard gracefully sails on wide stretched wings.

In the Eventide We Linger to Witness the Tokens of Parting Day.

With only a mere glance at the great realm of pleasantries amidst green fields, verdant groves, charming song birds and sweet flowers, we must hasten to the cottage down by the roadside. The glorious sun, in mellowing rays, is approaching the western horizon. The cows are coming home from rich pasture fields, and the weary horses, in jingling harness are plodding home-ward from the field of work. Here comes old Towser with wagging tail and gladsome pranks to welcome the return of the absent ones. The fowls of the house yard and barn lot are taking their last pick of food before retiring to their roosts. The turkey cock has given his closing gobble and the rooster has sounded his last crow in the eventide. The bees are returning with their last burdens of nectar, and are buzzing their hymn of parting day. The happy family meet again in their cottage home after having reaped the pleasures of an eventful day. A general silence prevails in the outer world except when interrupted by the hoot of an owl, the chirp of a bird, the croak of a frog or the drone of an insect. A night of sweet slumber rejuvenated the weary sleepers. The mornings and the evenings with their joyous light and pleasant sounds, continue to pass away leaving in the minds of children treasures for future years.

Uncle William and Aunt Ellen give us a pleasant visit.

Tomorrow will be a gala day and every preparation has been made to fill the day with joys never to be forgotten. Uncle William, full of jokes and good cheer, and Aunt Ellen, so resourceful in gifts pleasing to children, will drive over in the two-horse wagon and bring their lovely children. Mother has placed five fine spring chickens under the box, ready at hand for killing and preparing for a choice fry. From the cellar are brought forth glowing cans of red cherries, juicy pears, jellies, butters and sweets galore. The sun rises in unusual glory. The clarion notes of the rooster ring on the morning air. There seems to be a peculiar inspiration in the fresh air and sun light. All things seem to contribute in fitting the day for joy and merriment. We stand upon the highway anxiously looking to catch a glimpse of an approaching wagon. In the distance a moving object appears. A sharp look out by youthful eyes, renders clear the magic swing of Uncle William's visiting caravan. Merry voices exclaim: "It's Uncle William, It's Uncle William." The two noble iron-gray horses come dashing down the road while Uncle William in beaming countenance and gallant style firmly holds the lines to restrain the ambitious steeds. Great is the joy as the wagon hauls at the words of Uncle William "Whoa

Boys." What a greeting. There is a good old-time shaking of hands, kissing and hugging. Mother and Aunt Ellen cling long in an affectionate embrace. Every child revels in delight amid the shaking of hands and affectionate press of the lips. There is no affectation, prudery or false modesty among these plain, rural families. Their joy leaps from pure, innocent hearts in the unadulterated simplicity of life. The horses are stabled and we find inexhaustible sources of pleasure for young hearts in swinging, romping, games of black-man, blind-man's-buff, hide-and-go-seek and pussy-wants-a-corner. There is conversation and laughter in the kitchen where the sumptuous meal is being evolved. Uncle William is telling his jokes and the whole household is overflowing with merriment and happy impressions are being formed never to be obliterated from memory's garden. The day for romping, play, feasting and conversation is so long as to produce in the young minds and hearts a new fountain of pleasure, decorated with imperishable memories of the old home and the visitation of Uncle William and his lovable family. Family love and accord are fountains from which issue treasures of happiness that enter into our lives. Most endearing to us become the significance of the words, father, mother, brother, sister, uncle, aunt, nephew, niece and cousin. The thoughts and emotions awakened by the mere utterance of these names in our reflections on home associations, can not find fitting words to express the full measure of happiness they impart to our lives. The fond ties of relationship, properly fostered, form in our hearts a lasting source of happiness and a greater appreciation of life.

Our Neighbors Enlarge the Circle of Enjoyment.

Passing from the home, we soon discover that there are other homes than ours. In that house across the fields lives the Sumner family, just a half mile south, by the road side dwells the Marshall family and yonder where you see those pine trees, is the domicile of the Warman family. From different points of view on our home premises, we can see farm houses far and near, and we rejoice to know that we are surrounded with kind neighbors who afford us an enlargement and diversity in the enjoyments of life. We visit our neighbors and find a hearty welcome. How resourceful we find them in entertaining us by acts neighborly regards and words of good cheer.

We ramble over new field and groves and associate with John, Paul, Samuel, Jacob, Joseph, Joshua, Mathew, Mary, Magdalene, Rachel, Rebecca, Ruth and many other dear boys and girls whose images will ever be with us as we roam in spirit over the paradise where ties of neighborly associations were first formed.

Fond Associations are Formed in School Room and Play Ground.

The acquaintanceship formed among the neighbors becomes more intimate at the district school where the youthful hearts are brought into closer touch in their daily meeting in the school-room and on the play ground. Visions of happiness play through the minds of the school boy and the school girl as they vie with each other in study and recitation in class, or display their qualities of mind and body in the rivalry of the playground. How fond hearts grew together and charming forms moved within the borders of the school jurisdiction. Can we forget the well thumbed books, the smoothly worn seats, the whisper in study, the voices in recital and the socratic wisdom of our venerated teacher? We seem to pass again through the long hours of study and play, the spellbound contests on Friday afternoons, the joyful night spelling matches on moonlight nights, or when the snowflakes, little angels of the sky, came down in myriads to cover the earth in a soft robe of white. The boys and girls that accompanied us on the roads, lanes and pathways, to and from school, are still sauntering with us in memory's sweet byways. While we gladly recall the pleasures of life, we are also mindful of the unpleasant visitations of chills, fevers, croup, whooping cough, chicken-pox, measles, tooth ache, headache, disappointments, slavish tasks and harsh treatment by cruel masters. But these dark clouds are only seen in parts of the clear, blue sky, and each cloud presents a silver lining as it flies away. The sun of early love seems to consume the obstacles that darkened the sky of happiness.

Groves and Fields are Filled With Exquisite Charms.

The days of courtship begin to dawn. Angels come to earth. In rapturous mood we saunter through pleasant fields and charming groves. We stroll in secluded pathways and travel on charmed highways. Standing in the refreshing shade of a large oak tree, just where the roadway passes over the hill, our eyes light upon an enchanting landscape. In the open pasture appear the grazing animals. Here a horse, there a cow, yonder a sheep. In the distance a herd of cattle, a flock of sheep or troop of horses. Under that shade tree in the midst of a stretch of open pasture, are cows pleasantly ruminating. Enticing groves and the long green borders of woodlands delight our roaming eyes. Fond impulses are awakened in our hearts, and we travel those sacred paths by fountains in the grove and by the sweet murmuring stream of the woodland where children

filled their sports with joyous laughter and the voice of love first thrilled us. In this eden of first love, no Syrian carpet could compare with the spotless green grass, no canopy was so enjoyable as the shady bowers, and no music sweeter than the rippling waters and the chirp and warble of the feathered songsters in the breathing foliage. Awakened from our dream, we walk down the road to a gate that opens into a lane bordered with a rail fence in the corners of which are tufts of soft grass and wild rose bushes in which birds are nesting. We hear the clear ring of "Bob White" from a top rail. Our eyes follow the lane up to a cluster of fascinating trees among which we catch a glimpse of a log cabin full of enchantment from the yearly visit of the choice songsters of the forest and field, and enraptured by the mellow light of many a golden sun-set. On closer view we see the house yard decorated with a profusion of beautiful flowers and in the open door stands a light hearted maiden, the pride of the family. In innocence and purity this lovely virgin has filled the cabin home with beams of happiness. How the spirit loves to go back to its delightful virgin impulses in the realms of childhood and to dwell again in the long rich hours of unfolding love. But however much we may yearn for a continuance of the precious joys of life, the great current of time bears us onward toward the ocean of eternity.

We Must Pass into Regions of Toil and Hardship.

We pass out of the romping land of childhood and through the romantic scenes of loveland into the more rugged regions of duties, sacrifices, obligations and responsibilities. In the midst of our labors, problems of life, struggles for subsistence under the burdens of disease, misfortunes and financial crashes, we still find in this life, in spite of its adversities, a jewel so precious that we are unwilling to surrender our birth right at any price. After having tasted the sweets of life, after being entertained at the banquet of affection, after having drank deep at the fountains of love and having entwined around our hearts the loved ones of earth, we ask ourselves the question, shall our own existence end all that is dear to us in life, pass into oblivion at the moment of death?

"Strange is it not? that the myriads who,
Before us passed the door of darkness through,
Not one returned to tell us of the road
Which to discover we must travel too."

"The prince who kept the world in awe,
The judge whose dictates fixed the law
The rich, the poor, the great, the small,
Are leveled: death confounds 'em all."

"How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee that time could wither, sleeps
And perishes among the dust we tread?"

We See the Physical Man Dissolved Into Earth, Water and Air.

In this life we are constantly fixing our eyes on material forms. We become very much impressed with the changes we see in matter. We see the phenomenon and mistake it for the substance. The physical man appears before us in form and in action. In a catastrophe the form is destroyed and scattered into atoms. The corporal body disappears never again to be seen by mortal eyes. To all appearances there is a complete destruction of the entire man. As far as this earthly life is concerned, his presence and association with men in the flesh, is forever ended. No more will he be seen by the physical eye of man, no longer will his voice be heard. To all living humanity he is dead. From the stand point of view of our relationships and dealings with him, he no longer exists. He is blotted out of existence. Viewing man from the worldly point of view; looking into his flesh alone, measuring him up by his averdupois and drawing our conclusions from man's physical existence alone, we see nothing in him but what is mortal. According to this rounding up of man, he is a mere worm of the earth and his existence terminates when the breath leaves the body and the elements thereof are mingled in earth and air. But when we advance from mere appearances of man as we see him on earth, to the very heart and essence of his being, we are brought to a clear realization of the dark pit-falls into which we plunge by following those phantoms that seem to us the real existent beings. We mistake a phenomena or attributes of being for the being itself. We follow the mere shadow and fancy it to be the real being that casts the shadow. While we may portray and describe all the fleeting phenomena and give expression to all the impressions made upon our minds by the outward world and by the operations of our inner organism, yet it is not possible for us to know the essence or substance that transmits to us all the impressions of which we are susceptible. We do know

that there is a magic force that we call "life" which holds together all the organs of our bodies and the component parts of every organ. Life in itself is a mystery too profound for science or philosophy to fathom. We see the decay and dissolution of matter in organized bodies but we do not see the invisible life that held together the organism.

We Become Aware of an Unseen Existence---Life.

We can not say that there is any death to the life that vitalizes the body. In fact all that we can perceive is the melting away and falling apart of the material particles that enter into the corporal body. In all organized forms, whether animal or vegetable, there is that persistent, mysterious force, termed life which draws to itself the elements of the material world and forms them into bodies consisting of organs through which life plays its unseen existence, which existence is made manifest to us by the impressions we receive from the forms, movements and impress of matter. The magnet, life, draws to itself the material fitted for forming living organisms of various kinds, and shapes each organism for the part it must serve in the variety of being on earth. As in all plant and animal existence the life force is essential, so also is this quickening, animate force essential to human existence as we find it on earth. There is a life that quickens the human body and plays a complexity of action in and through every organ. This quickening force is the motor that keeps in operation every department in the physical man. The lungs expand and contract in imparting oxygen to the blood and in casting out the poisonous gases of the body. The heart, like a tiny engine, pumps the adulterated stream of life to the lungs for purification and on the return of the purified blood presses it to all parts of the system for the repair and growth of the wasting organs. The stomach churns the food supplies and prepares the extracts that enter into the milky stream. The liver filters the murky liquid and pours gall into the blockaded bowel. The kidneys extract the poison from the sluggish blood and reddens the darkened stream. As the blood goes the round of circulation each organ dips into the stream and selects and appropriates the material necessary for its repair and growth; and at the same time pours into the current the waste and useless matter that has served its purpose. The brain crowns all the other organs and is the emporium of intelligence. Its many convolutions and hundreds of nerve lines for receiving and transmitting intelligence render it a matchless organ for the vehicle of thought.

Man is More Than a Mere Living Organism.

Man is not the mere corporal body. He is not the mere life of the body. Physical organism vitalized by mere life force, possesses no

conscious existence, no intelligence. We have come to the threshold of an existence that is not of the nature of matter and bears no resemblance to mere animal life. We have advanced to an existence that is conscious of its existence. We have come to an existence that thinks.

The Immortal in God is Imparted to Man. An Image.

The omnipotent and eternal God planted in the living organism an image that bears all the marks of immortality. In the omnipotent Being we followed a series of deductions from self-evident facts that brought us into the light of a consciousness that pervades the universe. Within this one universal conscious existence, we saw in the universe manifestations of reason, understanding, memory and volition. From the image of God in our own souls we received a capacity for recognizing the attributes of the Omnipotent Mind. As the universe came from the Creator and is an expression of his thought, so man, being the image of God, recognizes the plan, laws and operations of the universe. Man's reason being in the image of divine reason, follows the course of God's creative thought that brought forth our Solar System. God's thought imaged in our minds enables us to measure the size, distance and motions of the sun and to reason out the construction and operation of that system of orbs of which the sun is the center. In God is the thought of eternity. In man is the image of the eternal thought and man could not apprehend that eternity that had no beginning were it not for the image of God in man. The eternity that had no beginning and the eternity that has no ending can enter into the thought of the mind that embarks on that eternity that is unending. Man thinks immortality therefore is the thinking mind immortal. Man had a potential existence from eternity and that potentiality existing in the mind of the Creator was imaged in the mind of man when God imparted to man the image of the eternal Mind.

Man Draws from the Realms of Nature, Immortal Ideas.

We look into the vegetable kingdom and behold an endless variety and profusion of plants in the forms of grasses, grains, flowers, night-shades, shrubs and trees, designed to afford entertainment and instruction for the mind of man in preparing him for immortality. Early in the spring the tiny seed in the soil, after enduring the intense cold of winter, awakens from its sleep and the life within the seed manifests itself by sending a green signal out of the earth. Out of the graves beneath the dark, drear surface of the earth, a signal of the approach of a living vegetable kingdom, rises into view, to gladden the

heart of man. The eye that grew weary of hovering over naked woods, meadows brown and sear and the desolate earth rendered lifeless and leafless by the ravages of grim winter, joyously greets the first green emblem of life in the vast cemetery in which all vegetation lies buried. A happy thought leaps into the mind as the green messenger sends forth the glad tidings through the medium of vision into the realm of consciousness. The assurance comes to us that out of the tomb into which winter has consigned the plant world, there is now emerging from the earth all the beauty, order and profusion of plant life seen in departed years, so often initiated by the gentle touch of early Spring. At first we see the grass merely peeping from the bosom of mother earth, and then follows a growth and development so rapid and profuse that we marvel at the magic forms of green that carpet house-yards, lawns, borders of highways, fields and the approaches to forest and stream. Each blade of grass presents the design and workmanship of a master hand and we lose ourselves in contemplation of the innumerable millions of blades and connecting fibers that enter into the delicate network of the fabrics of green that beautify the earth on gleeful Mayday morns. The advancing days of spring are accompanied with the ever mysterious unfolding and multiplying of leaves, blossoms, branches and phenomena of plant life. Some plants spring into life, grow into maturity, ripen the seed for the continuous existence of their kind and disappear in death, all within a few days. The life of many plants is measured by a few months, passing through every change in the warm season of the year. On the departure of Winter, the hand of man is deftly and strenuously employed in fittingly preparing the soil, planting the seed and cultivating the plants that flourish only during the summer months, but which furnish the food supplies on which humanity subsists.

The flowering plants present to the eye colors and forms so beautiful and gorgeous that we are at a loss to express our joy and appreciation as we revel in the veritable fairy land of floral beauty. The all wise Being furnished man with the generic types of all plants and flowers and imparted to man endowments of mind that enable him to produce every variety of plant and flower that may be developed by culture and intermingling of families of plants that have an affinity for each other. The Creator has blessed men with the happy faculty of beautifying the home, the garden, the lawns and the parks with magic designs and charming displays of variegated flowers and foliage that fill the heart with transports of joy and awaken in the mind

the gentle touch of a divine hand. "Consider the lilies of the field how they grow: they labor not, neither do they spin, but I say to you that even Solomon in all his glory was not arrayed as one of these."

Draughts from Nature in a Rural Ride.

In our rural rides we are entertained by fields of wheat, oats, corn, potatoes, tomatoes, buckwheat, millet and other crops planted and cared for by the hand of man. Within one year all these food producing plants emerge from the earth, pass through all transformations into maturity, ripen, decay and disappear in death. As we muse on these fleeting fields of short-lived vegetation, we halt at the roadside to examine a head of wheat, an ear of corn, a grain of oats or a growing potato. We can not express our emotions as we trace the mysterious processes of nature through roots, stem, branches and leaves in preparing the nursery in which each grain is nourished and developed into food for the support of human life. Within this compact, tiny grain is tenderly inclosed the germ, from which may develop fields of grain to feed unborn generations and to furnish employment in agriculture, manufacture and commerce. While impressed with the unfolding process of cellular growth that brings the germinated grain into existence, we elevate our eyes and view with admiration the wide spreading field with its millions of like grains hidden in a sea of waving heads. Field after field passes before us, and the charm of multiplicity, vastness and mystery of plant growth, brings within our minds a connected view of all the fields with their diversity of crops and awakens a happy thought that will survive after humanity has run its earthly career. We turn from the plants that survive but for one short season to those that continue their existence for years.

A Saunter In the Forest to View A Giant Tree.

On a winter's day we step in the presence of a massive oak tree. Its great trunk is five feet in diameter. The naked branches extend more than a hundred feet toward the clouds and form a canopy covering a space of earth two hundred feet in circumference. The bleak winds wail in the swaying branches of the immense top supported by the powerful trunk. The trunk is held in stable position by strong roots that lie buried in the earth like supporting cables. Impressed thus with the noble tree we leave the forest not to return until a summer day. Delighted with the wild flowers of June we saunter in the shade of the superabundant foliage of the proud forest. Again we stand in the imposing presence of the giant oak.

What a change! In winter's chilling storm we looked into the nakedness and desolation of the leafless tree. Now we behold it clothed in a rich robe of green. Each branch stands out like a banner bearing its clusters of rustling leaves. All the branches combine in forming one tremendous mass of breathing foliage that gently bows to us a welcome greeting. We catch glimpses of squirrels that gambol among the branches, and winged worshipers that fill the grand green temple with sweet warbles and songs of praise to the divine Architect. Seated under this oak, our minds become filled with traditions of the days of yore when the deer frolicked on the ground where we now sit. In this same place the Indian bent his bow and our ancestors chased the wild game or pursued the treacherous wolf. Two centuries have lapsed into the silence of departed years, yet this grand oak tree still stands notwithstanding the storms and tempests that endeavored to demolish it and destroy its grandeur and shade which we now enjoy. Will this grand object of earth that has filled a place in the minds of departed generations, ever vanish from the ideal world we are forming for eternity? Though the tree may wither and decay, shall the thoughts and emotions which it awakened in our minds forever perish with it? In our present life we are not permitted to tarry long in pleasant shades. Leaving the delightful feast furnished by the tree of two centuries, we continue our walk through the forest, now and then stopping to admire a tall senator that commands our attention. The ever varying species, forms, sizes and phenomena that go to make up a forest, enter our minds through the senses as we pursue our way, and there is imparted to us the one grand idea of a forest. We single out the oak, the walnut, the elm, the sycamore, the poplar, the beech, the hickory, the maple, the willow, the sassafras, the ash, the lynn, the mulberry and other varieties that add their charms to the luxuries of the forest. Gladly would we extend our stay in the freshness, coolness and pleasant scenes of the forest, but the sun is now about to dive into the western ocean and darkness will soon hide the beauty of the verdant wonderland. Time is speeding away and we must not tarry. We are only permitted to taste the choice pleasures of life on earth, that we may receive intimations of the inexhaustible sources of happiness in the boundless forests that perpetually blossom and bring forth a superabundance of foliage in a region where the soul shall ever sing praises to God and through endless time enjoy the coolness, freshness and inspirations of shady bowers, green pastures, pure flowing streams, fountains sending forth clear crystal waters, springs emitting the

waters of perpetual youth. Man's life upon earth would be of little significance were he a mere creature of fleeting pleasures without duties, obligations and responsibilities.

A Toilsome Road from the Forest Delights.

It seems that he has a stewardship to perform to render him worthy of that perpetual happiness, of which he can have but a mere taste in this life. We are subjected to the severest tests, and unexpected obstacles block our pathways. We emerge from the pleasant grove and soon we tread the heated highway. Under the broiling heat of the sun we press onward facing a suffocating dust. We become enveloped with the scum of the roadway. We sweat and swelter and the flowing sweat converts the accumulated dust into a slime that besmears our whole body. In appearance we become like unsightly deamons stealing forth from a den of wretchedness. Soon we escape from this distressed condition to find ourselves in pleasant garb, breathing a pure exhilarating atmosphere and looking into prosperous, happy days before us. The weather becomes unfavorable. An accident adds further embarrassment. Money matters tighten. Our well laid plans are becoming frustrated by the gradual loss of the means relied upon for carrying them into execution. Disease invades our home at the very moment when we have solved the problem of avoiding a financial failure. The hand that provides the food of life becomes paralyzed. Dread of the poor-house comes over the mind. Death, like a grim monster, faces us in our unspeakable distress. Even the horrors of the mad house, wreck our minds with awful apprehensions. We become fearful of losing everything in this world—our property—our relatives—our friends—even our very selves. We see and feel that our frail bodies are wasting and that there is no escape from death and dissolution. In mourning, and in sickness, almost unto death, we follow to the grave, those who have been nearest to our hearts. We mark the resting place of our loved ones with a monument of cold stone. While we are aware that the body will dissolve in the grave and every particle of it again mingle in the clouds, the air, the ocean and the earth, yet we annually return to look upon that monument to recall to our minds a memory of the departed one and to remind ourselves that we also will be dissolved in the tomb to become dust, air and water.

We Pause to Get Our Latitude and Longitude In Our Distress.

In thus following the changes and annihilation, as it were, of our frail mortal bodies, let us pause to get our true latitude and longitude on this seeming sea of despair. As we steadfastly gaze on the body in its development, maturity and dissolution, we are tempted to cast a doubt on immortality and to look upon the birth and death of the body as the beginning and end of man. We inscribe on the tombstone two important dates—born—died! It is said that seeing is believing, yet we are lured into grave optical illusions by wholly trusting our eyes. On further reflection we become fully convinced that there is an existence that mortal eye can not see, nor mortal ear hear. We can see no dissolution in the unseen. We can place no tombstone to mark the resting place of the mind—the spirit—the soul. Here we come to the parting of the ways, the parting of the body and the soul. While life is in the body, we follow the body for we know the soul dwells there. Having formed this habit in our earthly walks, we are disposed to continue our walk after the body, even after the spirit has taken its departure on a separate road at the parting of the ways in death. No undertaker ever placed a winding sheet around the spirit of a man. No casket was ever made to inclose the mind of a man. No pall bearers ever carried into the church that essence of man that understands, reasons and wills. No hearse ever rumbled over the pavements bearing away the spirit, the soul or the mind of the departed one, to the grave. No clods were heard to fall on the coffin of the mind. Every act that can be done by living mortals for a man from his death bed to the grave, can only be done in disposing of the dead body, and the dead body is nothing more than what remains of the man after the very soul and real essence of the man has departed from the body at the parting of the ways.

On Earth We Are Forging Our Way to A Higher Life.

This life is a struggle for a higher existence. The difficulties and misfortunes that beset us are designed to summon forth those virtues of our souls that convert us into noble men and women worthy of citizenship in an empire of perpetual happiness. In this life no person is exempt from pain, suffering, disease, misfortunes and death, no matter what may be his station, his wealth or seeming comforts on earth. Not a day passes but we receive a message of the downfall of men who have gained renown the world over by reason of their massive wealth,

opulent living or genius in some calling of life. Emergencies arise in which we unexpectedly become entangled in a net of difficulties and our only escape is by the exercise of the noblest faculties of the mind. The passage through this severe ordeal opens our eyes to knowledge and wisdom. Under the restraints of the body and the resisting forces which oppose the free action of the body, the mind must unravel the whole network of difficulties that endanger the body and forestall the unfolding of the proudest achievements of the human soul in building up a noble character.

Thoughts that Never Die are Wrought in Man's Ordeals on Earth.

Out of the experiences in the living body the mind rises to the eternal ideals upon which the whole framework of nature, with all its operations, rests. The organized forms which we see in nature are perishable, but the ideals and the mind in which these ideals are drawn from the universe, are imperishable. The forests of the earth are transient. The ideals that the mind derives from these transient forests are permanent. The forest which we view today may be swept away tomorrow, but the forest of the mind will never be swept away. The massive material structure of St. Peter's in Rome will crumble to dust, but the design in the mind of the great architect, Michael Angelo, and the mind itself that designed the grand structure while dwelling in an earthly body, will survive the wreck of all earthly structures. Whatever may be the transient impressions and experiences of the soul, while confined to the body, we can draw no conclusions as to its conscious existence after disrobing the body, by merely observing the effects of disease and death on the body. The body is the medium in and through which the mind communicates with all earthly beings and acquires a knowledge of the earth not only as a single world but as a planet in one of the solar systems that go to make up the universe.

The Mind Exists, Although Consciousness May Have Temporarily Retired

The mind exists although it may be temporarily unconscious of its existence. In death we could be no more unconscious of our existence than we are in sound sleep. We look at a man sound asleep on a cot. In another room we look at a pale corpse prepared for burial. In one body there is life, in the other body there is no life. The one man we say is asleep, the other dead. They are both unconscious. A return to consciousness in the living body will be made manifest to us

us by the physical movements and expressions. But as there is no life force remaining in the corpse to move it, even if consciousness should be there, we have no way of ascertaining that fact as the live wire through which we receive the message from consciousness is severed and irreparable. As we patiently watch for some semblance of a message from the dead body, we at last become aware that dissolution is setting in, and we are made absolutely certain that the line of communication between the dead man and living humanity is forever severed, especially the line leading from the dead to the living. But we can not be made certain that the dead remain ignorant of all current history that the living are now making on earth. The dead may be receiving wireless messages daily from earth, or they may be actual spectators of the great drama that living humanity is now enacting on this planet. While the soul is united to the body there must be an alternate state of consciousness and unconsciousness, as there is in nature an alternation of day and night. The physical man requires rest to restore the wasted brain and exhausted limbs, to proper vigor and condition for the activities and operations of the conscious mind. The relations established between mind and body are such, that the imperative law of nature demands that the mind shall retire from its conscious field of operations daily to afford the body the needed time for recuperation. If this law is violated, disastrous results are sure to follow. It remains for the reasoning mind to so adjust its affairs in life as to give, in proper measure, healthful exercise and rest to the body, the servant of the mind in this earthly journey. As the mind operates within the limitations imposed upon it by the disciplinary restraints and purifying ordeals within the boundary lines of the body, we can not reasonably conclude that the destruction of the machine, the body, is the destructive of the operator, the mind. The mind may remain in the living body for months in a state of unconsciousness by reason of an impeded passageway in the realm traversed by rivers of blood, winding canals, netways of nerves, structures of bone, and pathways of cables holding in tact the separate organs of the entire realm of the bodily organism. A passageway of the brain may be entirely closed, temporarily suspending the operations of the mind in its bodily environments. A surgeon removes the obstruction, or the natural absorbents of the body sap the impediment and there is a complete restoration of the conscious action of the mind.

The Body is the Bark which Floats on a Troubled Sea Under the Guidance of the Pilot, the Mind.

As the bark in which we float in this life passes over the troubled sea, anxieties, fears, troubles, pain, suffering, embarrassments and despair enter into the conscious mind. An awful darkness spreads over the waters and consciousness disappears in sleep. Our bark still floats bearing within its hull the unconscious mind. The mind awakes into consciousness to find itself far away at sea in a frail bark, still tossed by the troubled waves. How the soul is united to this frail bark, the body, is beyond human explanation. The sea of existence on which the bark floats is an unsolved mystery. We are certain that what we call the body and what we call the mind exist together on what we designate as the earth. The mind, that has never passed through the gate of death, can not understand in what way the soul can exist apart from the body. The mind encounters the same difficulty in its endeavor to understand the possibility of the soul's existence in the living body. We are fully persuaded that there are truths all wrapped in mystery and of which we are as certain as the plainest and simplest facts that confront us in our daily walks. A truth is none the less a truth merely because it is beyond the sphere of man's understanding.

Distinction Between Acts of Mind and Acts of Body.

We distinguish the mind from the body by the distinct parts that each plays in the sphere of its being and the separate purpose clearly discoverable in each. In the body we see movement and action. The blood flows. The heart beats. The lungs breathe. The muscles and bones move. The nerves vibrate in the transmission of intelligence and feeling. The mind feels, reasons, understands, remembers, and is conscious of the distinctive manifestations of mind and body. The mind thinks and is the essence or substance from which emanate thoughts and conscious existence. The body moves and acts and is the vehicle in which the mind acquired experiences and impressions that go to make up the grand complexity of thought relations that give to the mind the multiplicity of earthly beings in their separate kingdoms and that transcendence of celestial knowledge that acquaints man with the plan and operations of the solar system and the part that system plays in the sublime and harmonious march of the universe.

The Greatest Minds of Departed Ages Believed in the Immortality Of The Soul.

If we consult the human family in every age of its existence, we hear in one clear voice, with scarcely an audible dissenting tongue, that man is a being consisting of soul and body which are intimately bound together during the earthly journey. No matter what may be the difference of views as to the place, state or condition of the soul after death, the universal doctrine has prevailed in all time and among all nations, that there exists in man an immortal soul. This doctrine of the immortality of the soul is generally coupled with the doctrine that the good and worthy souls will dwell forever in a place of happiness and that the wicked and debased souls will live forever in strife and misery in a place of torments. Aside from the belief of the great masses of the human race in all times, great philosophers and reasoners stood out from among the masses declaring their convictions in the immortality of the soul. These great thinkers not only declared their faith, but they followed the well defined trails of evidence that conducted them into a certainty of their endless conscious existence.

Plutarch, a Greek philosopher, and historian, who lived in the first century in speaking about the future life of the soul says: "This belief which we hold (in the immortality of the soul) is so old that we can not trace its author or its origin, and it dates back to the most remote antiquity." More than eight centuries before the Christian era the Greek poet, Homer, wrote masterly poems of remarkable length, that have endured to the present day. Those poems are now in every university in the world, and in a great measure reveal the manners, customs and beliefs of the people at that early day. In following the thoughts of the poet in the printed lines, the earthly actors appear upon the stage in the great contest between the Greeks and the Trojans and in the wanderings of Ulysses. The whole poem is pervaded with the assumption and belief in the immortality of the soul. Socrates, the greatest philosopher of his day, dwelt in ancient Greece, more than three centuries before the beginning of the calendar that now marks the year, the month and the day in Christendom. The closing days of this remarkable man on earth furnished hope and consolation to living humanity. His enemies put him to death, but he informed them that they could only inflict death on his body, that at the death of his body his spirit would be free.

Socrates, in speaking of the burial of his body, requested that those who conversed about the burial should be careful to speak the truth and not say, that Socrates is buried but that the remains of Socrates is buried, for the reason that only the earthly remains of Socrates would be consigned to the grave; that the real Socrates, the soul, the spirit, the conscious thinking essence, would be free from the body and free from the power of his persecutors. Cicero, the renowned Roman orator, who lived in the century preceeding the appearance of the star that lighted the way to Bethlehem, says: "There is, I know not how, in the mind of men, a certain presage, as it were, of a future existence, and this takes the deepest root, and is the most discoverable, in the greatest geniuses and most exalted souls." Centuries before this Homer said:

" 'Tis true, 'tis certain, man, though dead retains
Part of himself; the immortal mind remains."

Ovid, the Roman poet who lived at the time the star directed the men of the East to Bethlehem, said: "Welcome the day which can destroy only my physical man in ending my uncertain life. In my better part I shall be raised to immortality, above the lofty stars, and my name shall never die." The powers of darkness never cease to obscure and close the minds of men to those transcendent lights that reveal to aspiring minds the grand truth of the soul's immortality. To overcome the tendencies and proneness of the the human race to disregard those truths that pertain to the unseen Intelligence that directs the march of the universe and that pertain to the unseen soul in its immortal nature, it seems that men of great souls appear in every age to awaken the drooping spirits of men to the inspiring truth of immortality and the relations of that immortality to the Ruler of the universe. The wise men, great philosophers and prophets disappeared in their graves, never to appear before men again. That energy and inspiration that they imparted to the men of their times relaxed and there was a drifting away into materialism and a confining of the attention to this life and its industrial, commercial and pleasurable affairs. The important truth of men's immortality had not become sufficiently clear to convince many doubting minds, as such minds could not understand how the mind could exist apart from the body and no man, after being consigned to the grave, had ever reappeared to establish the possibility of the mind's existence after the death of the physical organism. While the philosophers, sages and prophets could offer masterly arguments in support of the continued life of the soul after death, and gave expression to their unswerving conviction in a spiritual life beyond the tomb, yet not one of

these great lights ever returned from the grave in form and manner to demonstrate to doubting humanity that the conscious activity of the mind continues after the dead body has been consigned to the earth out of which originally came all the materials that composed the body. As the centuries glided into the silence of departed generations, the once clear recognition of God and the spirit of man clothed in its immortality, gradually faded into doubt and uncertainty as to man's existence after death. The further man drifted down the current of time, the more his mind seemed to lose its grasp on its divine origin and its immortal nature. While atheism was confined to its narrow black sea, yet the clouds of doubt dimmed the buoyant hope of men and enlarged the dominion of agnosticism.

**The All Wise, Through Choice Channels, has Revealed to Man the
Soul's Immortality.**

In the course of human events the Great Spirit that rules the universe, has, in the fullness of time, made revelations to man concerning his eternal welfare and happiness. These revelations have marked the course of human history with such peculiar significance as to inaugurate a distinct era in the hurried march of the human race. In the far east a guiding star moved toward Bethlehem. The wise men that had come from afar, followed the kindly light. The Light of the world appeared in a manger. This Light came from the throne of God to teach mankind the conduct and manner of life that merit heaven and to demonstrate that death is but the beginning of life eternal. The world bows to the child of Bethlehem as the most remarkable being that has ever appeared on earth. The pure and exemplary life of the One who walked the way that leads to heaven and preached to man the Sermon on the Mount, has revealed to the heart and intellect of benighted humanity, the most inspiring message that has even come from the unseen world. The words that dropped from his lips were messages from the throne of Wisdom. The works that he performed caused men to exclaim. "My Lord and My God." He restored sight to the blind, hearing to the deaf, health to the sick and life to the dead. In the desert, he multiplied the loaves of bread to feed the hungry, and at sea he walked upon the waters. While in the flesh he demonstrated to living men, the dominion of mind over matter. Into the dead body of Lazarus he called back the departed spirit and Lazarus came forth from the dead to converse with his fellow men in the flesh. The things that a man can perform while living in his mortal body, might be attributed to animal magnetism, or some

life principle by which the living may exercise a power over the sick, the apparently dead and even over all animate beings. But the crucial question that suggests itself, is: After a man is dead, and his corpse alone is all that is left of him, so far as can be made manifest to us, is it possible for the spirit which dwelt in the body, to re-enter the body brought into action by a return of life and the man reappear among his acquaintances in such manner as to convince them that he is the same individual that lived, moved and was a man among men in this earthly life? After the unseen forces that impart life and intelligence to the material organism have departed from the body, can the departed life and intelligence draw about them the material form in which the eyes of men on earth distinguished a separate personality?

The All Wise, Through Choice Channels, Has Revealed to Man the Soul's Immortality.

Christ lived incarnate among men, as a separate personality, clearly distinguished from all other persons. While living in the flesh in the presence of men he performed every conceivable work possible to be performed by a man living in the flesh, to show and demonstrate the dominion of the spirit over matter. It only remained for him to demonstrate the survival and power of his spirit after his dead body had been laid in the tomb. On earth laws are enacted by nations and administered by the courts for the government of men in relation to their earthly affairs. Without the laws of the civil state and the machinery for administering and applying the laws, we could not be protected in our person or our property. The laws of the state regulate men individually and collectively as to their relations in all matters that pertain to this life. Civil law is intended to harmonize with the laws of nature and the common reason of mankind. The courts of the state will not permit any witness to testify to any statements made by a dead man. When once the death of a man is proven, no evidence can be given as to any acts or statements made by him after his death. That which is supernatural is beyond the jurisdiction of civil authority. The evidence which pertains to the supernatural is admissible in a higher court where the admission of evidence is not excluded by the iron clad rules applied in determining the things that belong to Caesar and the subjects of his state. The resurrection of a man from the dead, is not a matter that comes within the jurisdiction of civil authority. The truth or falsity of an event which rises above what we call nature and enters the domain of the supernatural, must be determined by a tribunal of the hearts and minds of mankind

that admit the evidence and are open to the conviction that comes from measuring evidences of the supernatural according to the intuitions of man and his capacity for recognizing the hand of God in the manifestations of His supremacy over matter. Bearing in mind the difficulties that confront us in presenting to the natural man, evidence of what is supernatural, we are prepared to give our unbiased attention to the most marvelous events that have marked the history of the human race.

The Greatest Teacher of Man Reveals a Future Life.

The greatest Teacher that has yet appeared for man's instruction and enlightenment on the future life after death, died upon the cross on Mount Calvary in Judea, at a time when Tiberius was emperor of Rome and Pontius Pilate the Roman governor of Judea. The birth of this divine Master marks the beginning of the Christian Era and as we now look at our calendar on the wall to learn the date at which the Earth is still rotating on its axis, our eyes are cast on the number of years that have elapsed since the wise men of the East and the shepherds reverently bowed over the infant in the stable at Bethlehem. This infant grew in wisdom and stature during a period when Augustus Caesar, as Emperor of Rome, exercised jurisdiction over the civilized world, Judea being one of his provinces. At a time when the Roman empire was waning under the Emperor Tiberius, the scepter of Rome still extended over Judea, and the Roman governor Pontius Pilate held the credentials that made him the ruler of Judea. Judea was so intimately linked to Rome, that the revelations from heaven made in Judea, would soon find their way to the City that sat on its seven hills. Without an army, without a grand array of men of state, but amidst the howl of the mob and the jeers of the populace the most momentous events that have ever affected the mind and heart of man, transpired at Jerusalem, when peace prevailed almost entirely over the civilized world and the veil of the temple was rent. We witness a scene of torture and cruelty as we see a man bearing the cross to the place of his execution on the heights of Golgotha. At Golgotha we are filled with horror as we look upon the man of sorrows writhe in agony amid the jeers and scoffs of a frenzied mob. The tragic scenes culminate in death and the liberation of the spirit. The dead man was well known to many persons who walked with him on earth, listened to his words of wisdom and witnessed the marvelous works which he performed. The dead body was removed from the cross, and by order of Pilate, was delivered to a man, looking for the kingdom of God, named Joseph. Mary Magdalene and Mary, mother of Joseph, with others beheld where and how the body was placed in the stone sepulcher. The women re-

turned from the sepulcher and prepared spices and ointment, but the next day, being the Sabbath, they rested, according to the commandment. Early the following morning, being the first day of the week, Mary Magdalene and the other Mary went to the sepulcher, but to their amazement the sepulcher was vacant and the body not there. As the women hasten to tell Peter and the other apostles who were assembled in a secluded place in Jerusalem in fear of the enraged populace, Jesus appears to Mary Magdalene and tells her to inform the apostles that they shall see Him in Galilee. Mary Magdalene and Johanna and Mary mother of James and other women tell these things to the apostles; but their words seemed to the apostles an idle tale and they did not believe the women. But Peter rising up, ran to the sepulcher and saw that the body was not there. He went away wondering in himself at what had come to pass. On the same day Cleophas and a companion, disciples of Christ, were walking on the way from Jerusalem to a small town, called Emmaus, and as they journeyed along conversing and reasoning about the things that had happened concerning Jesus of Nazareth, a stranger joins them in their walk and questions them about the matter of their conversation. They tell him that certain women say that Jesus is alive and that some of our own people went to the sepulcher and found it to be so. Towards evening the travelers reach the town and at table the stranger breaks bread and gave the two to eat. Their eyes were opened and they knew him to be Jesus. Jesus vanishes. The same hour the two travelers return to Jerusalem and find the eleven apostles gathered together. They tell the eleven that Jesus has appeared to them and to Simon. They relate the events of their journey, the things that Jesus said to them and His breaking of bread. Whilst the two messengers were narrating what they had heard and seen to the apostles, Jesus appeared in their midst and to allay their fears said: "Peace be with you; it is I, fear not." They supposed that they saw a spirit. He said "See my hands and my feet, that it is myself: For a spirit hath not flesh and bones as you see me to have." He showed them his hands and feet, yet they believed not and wondered for joy. He said have you any thing to eat? They offered him of broiled fish and honey comb. He ate before them and gave them the remains. He opened their understanding that they might understand the scriptures. The eleven disciples went unto the mountain in Galilee where Jesus had appointed them, and seeing him they adored. But some doubted. Thomas, the most incredulous, was convinced when Jesus exhibited to him the wounds inflicted at the crucifixion, and asked Thomas to place his fingers in the openings where the

nails and lance let out the life blood. Jesus did many other things before the eyes of the apostles which are not recorded, but sufficient facts, from the peculiar mysteries that guard the secret signals forming the medium of intelligence between the living and the dead, have been stated or inferred by the brief gospel records handed down to us. While, from the very nature of the subject, a greater detail of the resurrection might tend rather to confuse than to open our minds to an understanding of what to us is now the silent unseen, yet the all important and vital fact which we anxiously await is the verdict of that select body of men who gave their ears, eyes, intellects, hearts and understanding to all the evidence submitted to them in arriving at the real truth of the resurrection. We await a message from the grave. The men who lived with Jesus on earth, are appointed to receive this message and to proclaim it to the men of earth. We know what the verdict is. That verdict is clear and decisive. No limitation, condition or ambiguity accompanies it. The verdict is "Christ is Risen." The evidence submitted to the apostles was so convincing that doubting Thomas exclaimed, "My Lord and my God." We, of today were not permitted to witness the wonderful manifestations that gave to the apostles an abiding faith in the resurrection. But we have before us the test of that faith. The test of that faith was suffering, torture and death. In the face of the severest persecution that could be devised by man to induce and compel the apostles to deny the resurrection, they and each of them steadfastly declared their faith in Christ and his resurrection even when the instrument of death was raised over their heads or the death blow given in the effort to secure a denial of that faith. In vain were all the powers of state and mob violence brought to bear in shutting out humanity from the great truth of the Resurrection. The powers of darkness in these modern days of boasted progress, by insinuating allusions to superstition and ignorance among the followers of Christ, endeavor to class the resurrection with other myths of ancient days. Men would be gods and in order to show forth their superior knowledge above their ancestors and to become heroes in novel changes of thought, they become iconoclasts and endeavor to discredit the very foundations of Christianity and to demolish the throne of God Himself. In time such perverters of the truth are sure to drop by the wayside in the onward march of God-fearing men filled with the love of God and proclaiming the revelation, "Christ Is Risen." No matter how complete and authentic might be the evidence establishing the truth of the resurrection, it could not find its way into the minds that have entered the lofty atmosphere of the higher

criticism or modern transcendentalism. They become too ethereal or sink too deep into monkeydom to admit any evidence offered in proof of the resurrection. Starting with the apostles and taking the wings of time down through the centuries, amid dissenting Christian organizations and the jeers of unbelievers, we see a most remarkable unanimity of belief in the resurrection among all believers in Christ.

The living generation of today, as it moves on the mighty wave of the present, solemnly looks into the future and wonders what is in store for the soul after death. Every faculty of the mind and emotional fountain of the heart is summoned to the front to bring about a solution of the momentous problem of the existence and condition of the soul in that land from which no traveler has returned in person to give us an account of his sojourn. Anxiously we fix our gaze into the moments and years that await us in the to-morrows and the history yet to be made by unborn millions. Our continued peering into the future unlocks no doors that open to us the mansions of immortality. Well it is for us to be shut out from a knowledge of certain things that tomorrow will reveal.

The Past Events Disclose Immortality In Man---The Soul's Endless Life.

But let us now turn our eyes from the future and gather inspiration by looking into the wonderful revelations unfolded and worked out in the long march of the human race from the time the birds of paradise sang to the first man and woman until the man on Eiffel tower received a wireless message of distress from the unfortunate mariner a thousand miles away on the trackless ocean. Transporting ourselves back to the beginning of the roll of years that broke into the tide of time when man inaugurated his active career on earth, we watch the launching of the first bark of flesh and bones that was put afloat on the ceaseless flow of the centuries. As we sweep down the current, the old barks disappear, only to be replaced by new barks that ever keep within our view the life boats that rescue the human family. In the mountains and in the valleys we hear the voices of sages, philosophers and prophets proclaiming the immortality of the soul and uttering warnings of the dangers that imperil the souls of those who carelessly or willfully suffer their barks to drift among the rocks and sandbars of the stream that flows into the ocean of eternity. As we float down the stream we emerge from the lands in which the most intellectual and wisest men of ancient days earnestly declared their fixed belief in the existence of the conscious soul after the mortal coil in which it dwells on earth shall crumble to earth, and we rejoice

as we enter on that sacred ground where we behold Jesus of Nazareth rising triumphantly out of the grave to confirm the truth of the existence of that intelligence and power that survives in the conscious soul after earth has claimed the bodily remains. The tide of years carries us beyond the tragedy of the cross and the glorious resurrection until we find ourselves listening to the voice of the apostles as they announce to suffering humanity the glad tidings of a message from the land of immortality beyond the grave where the soul shall forever live conscious of its existence in the freedom of God's boundless universe. Through the words, acts, toils and sacrifices of the apostles in bringing their fellow men into the light of the Gospel, a new era was inaugurated in which rejoicing hosts of humanity clearly recognized a land of promise where mortality is unknown and the soul shall dwell conscious of itself, conscious of association with kindred souls that once lived in mortal bodies on earth, conscious of the marvelous universe and conscious of the presence of the Great Father of all whose bountiful hand will supply in the fullest measure the longings of the human heart. The pagan mind darkened by the veil of matter and rendered adverse to innovations of a new doctrine, resisted the endeavor of the apostles and their adherents to unfold the revelations of the Incarnation and to reveal their meeting with One who had arisen from the grave, to instruct his disciples on the Mount in Galilee. But the arguments and testimony of the apostles and their successors were irresistible and edifices dedicated to the sacred truths taught and exemplified by Him whose sacred feet trod the banks of the Jordon, rapidly multiplied, on the mountain sides and in the valleys.

Passing through the centuries we witness the constantly increasing number of church steeples pointing to the transfiguration of the mortal into the immortal. Now as we are elevated to the crest of the present wave of time, we gather inspiration, as we see the thousands of churches of Christian worship in the most enlightened nations of the world. As our mental vision bears us, in rapid transit, over the invincible nations of Europe, over the still benighted dominions of Asia and Africa and over the whole Western Continent from the Arctic Ocean to Cape Horn, and as we voyage along the coast lines of the grand divisions of both hemispheres, we become profoundly impressed with the miraculous development of the doctrine of Man's immortality as recognized among all ages and nations and now confirmed and celebrated as evidenced by the annual festival of Easter in every land under the shining sun.

Although now and then there comes a lapse in the minds of men in high places and famous seats of learning, which causes consternation and a gloom of doubt to enter the sacred precincts of many contented souls. Forgetful of the overwhelming evidence which has planted the doctrine of immortality and the inspiring truth of the resurrection in the minds and hearts of the truly great and good men of the foremost nations of earth, certain inflated scientists entangled in a net of illusions, announce a discovery that makes Christianity a mere superstition and Christ a myth. But the mesmeric spell is broken, and we find those who have wandered into the wilderness of a false science or an empty modernism, gladly returning to the altar above which is inscribed "Death is but a change which is the beginning of a life in which death will be unknown. Christ is risen and his resurrection reveals the truth of the transfiguration that takes place when this mortal puts on immortality."

"The body," says St. Paul, "is sown in corruption, it shall rise in incorruption; it is sown in disorder, it shall rise in glory; it is sown in weakness, it shall rise in power; it is sown a natural body, it shall rise a spiritual body—for this corruptible shall put on incorruption; and this mortal shall put on immortality. But when this mortal shall have put on immortality, that shall be brought to pass which is written: Death is swallowed up in victory."

The Attitude of the Mind of Man to His Creator has an Important Bearing in Leading to a Conviction in the Immortality of the Soul.

After having confirmed our belief in the existence of an infinite Intelligence and Power that maintains and keeps in operation the myriads of orbs and countless systems of worlds which combine to form the universe; after having drawn the line of demarkation distinguishing mind from matter and after having brought to light the belief of the immortality of the soul in the master minds of departed generations, thus linking the ages of the past with the present age in an unbroken chain of belief in the continued existence of the soul after the body has crumbled in the grave, we are yet unable to convince many men of today that the soul is immortal. Not only are there large numbers of men who entertain serious doubts as to the never ending life of the soul beyond the tomb, but on every hand we meet with individuals who assert that the soul is extinguished when the breath of life leaves the body and that nothing will remain of man to think a thought or to experience a thrill of affection or love in the revolving years after this mortal coil disappears from

earth. These doubts and denial of the ceaseless life of the soul are not even removed by any revelations coming from God, Himself, speaking through the medium of real human forms of flesh and blood. The overwhelming evidence of a voice from the Most High revealing to man through the incarnation, a message from Heaven, is not heeded. The testimony of the noblest men that have ever walked upon the earth, is cast aside as superstition. Divine revelations are scoffed at. Human testimony is rejected with a sneer. What strange inconsistencies and contradictions we find in the minds of men!

Man is a Marvelously Complex Being.

"How poor, how rich, how abject, how august,
 How complicate, how wonderful, is man!
 How passing wonder, is He who made him such,
 Who centred in our make suck strange extremes,
 From different natures, marvelously mixed,
 Connection exquisite of distant worlds!
 Distinguished link in beings endless chain,
 Mid way from nothing to the Deity!
 A beam ethereal, sullied, and absorpt!
 Though sullied and dishonored, still divine!
 Dim miniature of greatness absolute!
 An heir of glory! A frail child of dust!
 Helpless, immortal! insect Infinite!
 A worm! a god!—I tremble at myself,
 And in myself am lost, At home a stranger!
 Thought wanders up and down, surprised, aghast,
 And wondering at her own. How reason reels!
 O, what a miracle to man is man!
 Triumphantly distressed! What joy! What dread!
 Alternately transported and alarmed!
 What can preserve my life? or what destroy?
 An angel's arm can't snatch me from the grave;
 Legions of angels can't confine me there."

We Venture from Home and are Lost in the Wilderness.

If we wander from our homes nestled amid their familiar surroundings and stray into strange regions on this kindly earth, we are liable to lose our bearings. In our confusion we no longer are assured of the cardinal points and have no means at hand to determine the direction homeward. Our minds are brought to the test and we are made aware that a search must be made for a light, more permanent than the mountains, that will illuminate the pathway to our homes. The daylight has vanished. The large full moon slumbers on the horizon. We observe the stars promiscuously scattered over the strange blue sky. The whole order of nature seems reversed. The sun seemed to have changed its course and the moon appeared to have drifted entirely away from its accustomed location on the horizon. There is a discoverable harmony in all nature about us, but our perturbed state of mind distorts our vision and we fail to see the natural order and relative positions of well known stars and the constellations into which they are grouped. We cease our wandering and pause to bring together our rambling thoughts into the calm harbor of reflection. By the mere sense of sight we might have walked on and on only to perish in our vain attempt to reach home were it not for the aid of a reflective and reasoning mind. In the proper state of mind our eyes survey the celestial hosts while the knowledge of the past is brought into requisition.

We Seek for Guide Lights to Discover Our Way Homeward.

As our eyes move about the heavens our reflective minds discern certain familiar stars and groups of stars. We begin to realize that the same galaxy of twinkling stars now shines above us that we often beheld on many a happy night in our dear old homes. In our eager search of the heavens we lose sight of earthly surroundings. Strange as it may seem, every group of stars appearing in the canopy of blue, serves as beacon lights directing us to the star of hope. Our eyes are now directed to a small cluster of seven stars, which we recognize as the Pleiades that form a part of the constellation, Taurus. Turning our eyes to another part of the sky we see three familiar stars that adorn the belt of Orion. As we eagerly pass from star to star and and trace the lines connecting the most brilliant orbs we become amply rewarded by the forms of beauty that enter into our souls. Our fingers point to the Square of Pegasus and a line of stars extending from one angle of the Square. Inspiration and

hope awaken within us for we are becoming more and more assured that we are approaching the star that will lead us out of the wilderness. We see a sign in the heavens. Our trained eyes now venture to another region of the marvelous expanse of the celestial realms. Something extraordinary now fills us with happy emotions. A deep silence seems to pervade the whole universe as we intently mark out the outlines of yonder constellation of stars that will guide us with absolute certainty to the star that will banish all our doubts and worry as to the true way that will lead us to our homes. Standing out in bold relief four bright stars give us that very form of the Great Dipper so familiar to us in our joyful homes. See the other three stars extending from the cup to form the handle of the dipper. Truly we have discovered that constellation of stars, called the Great Bear. In the latitude of our northern homes the Great Bear never sinks below the horizon, but is in plain view all hours of the night and on every night of the year continuously swings around a central star. What a grand sight that enormous dipper presents in the clear blue sky.

Two Remarkable Guiding Stars Appear.

Do you see those two stars at the end of the cup of the dipper? It is most important that those two stars should receive our marked attention. While standing in the open yard of our homes how often have we wonderingly fixed our eyes on yonder two guiding stars! The importance of those two stars grows out of the fact that they point to the very object of our search among the countless hosts of the sky. They have received the appellation "The Pointers." Following the line of the two pointers, starting with the star at the bottom of the dipper, our eyes follow the line until they rest upon a clearly defined star around which the Great Bear makes its daily circuit. We have now come to a star in which we can see no motion.

Our Eyes are Led to the Star that Points Out Our Homeward Way.

We see all the other stars moving in a circuit in the heavens. Not so with this star. However long we watch it through the hours of the night, there it remains as unmovable as the rock of Gibraltar. No matter to what part of the northern hemisphere we may wander that is the one star that never changes its position. Although we experienced thrills of joy as we winged our way among the encircling spheres, yet we longed to fix our eyes on a light that remains stationary every moment of the day and night and that has remained unmoved during the changes

that have taken place in all the ages of man's existence. We are now certain that we stand facing the north, that our right hands stretch to the east, our left hands to the west and that our backs are turned to the south. We now feel nearer our homes than at any time in our wanderings. Southward we direct our steps with an abiding belief that we will reach our longed for homes. But we must beware that we do not lose our bearings. Steadfastly must we keep in mind the position of the Polar Star as our footsteps are pressing homeward. If we grow indifferent and carelessly move onward, we will again wander back into the wilderness. While we are moving among earthly objects, we must ever bear in mind that there is a guiding light in the mansions of the sky which we dare not ignore if we would continue in the safe pathway to the land of promise.

God's Guides in the Sky Direct us Out of the Wilderness.

In our bewilderment we were brought to a realization of the necessity of searching out God's ways as marked out in the heavens if we wished to save our earthly lives and return to the land of our fathers. And having followed the lights of the celestial guides, we are reminded that we can not abandon these illuminated ways above and hope to reach our peaceful homes by confining our thoughts and hearts to all things earthly.

Weary of our long tramp by day and well into the night, we encamp under the canopy of a friendly oak tree. Before retiring we set stakes in line with the North Star to make sure of our due course to the South. Slumbering in the wilderness, we dream of home associations. As the day begins to dawn we catch glimpses of the advancing light. The sable goddess of night withdraws as the rosy morn steals over the distant hills. We eagerly watch the increasing illumination on the far away horizon that we may mark the true location of the rising Sun. Bearing in mind all things that point to the Polar Star, we bend our steps southward until the wilderness fades behind us and we emerge into a land in which our minds harmonize with the groups of celestial lights, and the North Star is never lost from view. Our hearts are filled with gratitude to the invisible Wisdom that held forth the lights which guided us out of the inhospitable wilds. How marvelously the mind is endowed to come in touch with the instrumentalities in nature that will save the body from destruction. But the will of man must direct the operations of the endowments of his mind and the promptings of his heart to reap the golden harvest.

In the Spiritual World We Must Follow the Guide Lights that Lead to Immortality.

As it becomes essential to trace out the course of nature in order to place our bodies in harmony with the material elements and worlds about us and thus secure the highest efficiency and the accomplishment of good for which the body is designed, so it becomes essential for us to follow the order of highest development in the spiritual world if we would come to a knowledge of the spirit and the conditions of mind and heart which combine to put to flight all doubts and denials of the unending life of the soul and to establish a firm belief in man's immortality. As we search the heavens to familiarize ourselves with the relations in which the constellations of stars stand to each other, at all times to get our true position on the earth, so we must search the the constellations of virtues which men must follow in the spiritual universe in order that we may attain the highest excellence and bring to light the guiding star which we may follow to our immortal home. The stars in the spiritual firmament are invisible, yet as real as the visible stars in the material universe.

When we enter that world that deals with mind or soul, we give our attention to existences that are not seen with bodily eyes. Now instead of looking into the material universe and fixing our eyes on forms of earthly objects and orbs of diversified magnitude and brilliancy in the overhanging vault of blue, we fix our attention on the soul which operates through a material body and by virtue of its miraculous powers gains admission to the Great Spirit which moves and operates through the universe. We are now seeking these spiritual lights which will lead us to the all Wise who will reveal to us the immortality of the soul. In this universe of mind we enter the higher life where we acquaint ourselves with the master powers of the soul that enable it to reason, understand, remember, feel, love, will and become conscious of all the operations of the spirit.

Right Living Clears our Insight into Things Immortal.

A belief in immortality depends greatly on the conduct of life and the movements of the mind in following the order of those constellations of spiritual orbs which lead to the Star of Hope and give us the cardinal points which enable us to move onward to the goal of life everlasting. There was a time when we had implicit belief in God and in the life that never ends. In the innocence and simplicity of our hearts,

we felt that God was everywhere—in our homes, in all the earth and in the heavens above. In our thoughts, there was no end to life, no end to our conscious, continued existence. In our souls we did not harbor even an intimation that we should ever die. Even when we looked upon a dead body, we still thought of the person as a living spirit, and death merely as a sleep. We were in the home of our heavenly Father and being in his image we were assured that we would live with him forever. There was a time when we could not sleep if we had neglected to raise our hearts to our Creator in humble prayer.

We Venture From the Home of Our Heavenly Father and are Lost.

But as years rolled on, we ventured from the home of a most loving Father and strayed into the dark regions of intemperance, falsehood, licentiousness, ingratitude, pride, hatred and rebellion against the very Author of our being. We shamefully rejected and wantonly destroyed the abundant blessings He so lovingly bestowed upon us. We renounced our allegiance to our great Benefactor, to become followers of the gods of iniquity. We have lost the home of our Father. No longer are our eyes fixed on immortality. We are now aimlessly wandering in the vast wilderness without a guide to direct our weary steps homeward. If we will only make a proper use of the powers imparted to our minds by our Creator, we shall escape from this wilderness of doubt and despair. Elevating our eyes above this appalling region of stagnant pools, seething swamps and revolting corruption which fill the soul with horrors and fear, we search for a ray of hope in the spiritual skies. We look for the constellations of those spiritual stars that were so familiar to us when we dwelt in the innocence and simplicity of our early lives at the home of our kind Father.

Familiar Lights Above Bring a Feeling of Relief.

A feeling of relief comes over us as we familiarize ourselves with the pure orbs in the vast field of blue and as we gradually recognize the separate groups of bright stars. In yonder sky we behold a remarkable group of charming lights. That group is so related to the other groups of celestial spheres, as to form an important link in the grand union of all the clusters of stars that serve as guides in leading the soul out of the wilderness of spiritual darkness.

Among the Celestial Groups of Stars we see the Constellation, Temperance.

Our spiritual eyes are now fixed on the constellation, Temperance. In this assembly of bright stars we learn, by close observation, the necessity of restraining our desires for food and drink in harmony with the dictates of reason and the promptings of conscience. As we now stand in the awful wilderness into which we have strayed by heeding the beckonings of carnal desires, our souls awaken to the true position that temperance occupies as a guide light in the spirit world to the permanent star of hope from which we may learn the true course to our immortal home. We draw the contrast between temperance and intemperance and we are made aware of the sad consequences resulting from gluttonous eating, intoxicating drinks and use of narcotic poisons. Shame steals over us as we recall the slime in which we willfully wallowed by yielding to the intemperate use of food, drink and drugs. The longer our eyes dwell on the constellation Temperance, the more is the love of that virtue entwined about our hearts, and the more do we perceive that we must follow that constellation in conjunction with other noble virtues, if we wish to escape from a godless wilderness. In the wilderness of intemperance, by our own conduct, we deface and pollute the body and dethrone our reason. We are amazed at the increasing numbers now moving on in confusion to the mad house. They are too far away to direct their attention to the saving virtues.

Why not make temperance a constellation firmly fixed in the sky of our souls as a light beckoning us on to the truth of immortality? What stupidity in man to admit into his stomach that which is well known to rob him of his reason! Temperance places us in a stand point of view from which we see harmony, beauty and good in God's creation, causing a fountain of love to spring up in our hearts. How our happiness increases as we clearly mark out in our souls the true relation which temperance bears to the continuous constellations of virtues that conduct us away from the mortal to the immortal. The practice of temperance will strengthen us to such a degree as to enable us to leap over dark chasms which have seemed impassable. The spiritual skies contain a most beautiful and harmonious combination of continuous stars which go to make up the beauty and symmetry of the spiritual heavens.

We Now Turn Our Eyes to an Angelic Group, Chastity.

Turning from the constellation Temperance, our spiritual eyes see a most beautiful sister constellation in another part of the celestial regions. Look at yonder assembly of pure bright stars. How charmingly they adorn the spiritual sky! How we rejoice to behold such exquisite purity in that blessed group of angelic orbs! That constellation is Chastity. Neither adultery nor fornication is permitted to blight that charming family. Prostitution hides its face in shame when confronted by this glory of the heavens. When man abuses that sacred power bestowed on him by his Creator to perpetuate the human family, the most appalling consequences follow. Although man is commanded to increase and multiply on the face of the earth yet the crime of violating the laws of nature, the laws of the state and the command of God in converting the sacred relations between the sexes into dens of prostitution and slums of social evil is sure to bring ruin, despair and death on the perpetrators. The social evil of sexual iniquity so filled Sodom and Gomorrah with dark corruption that the earth trembled at the blackness of the crime and in a mighty earthquake engulfed these two cities with all their inhabitants in order to purge this fair world of the shocking scenes of brazen licentiousness. Even to-day we witness an alarming condition of society. From the slums of intemperance and from the Sodoms and Gomorrah of licentiousness, we see men and women in amazing thousands marching into the swamps of loathsome disease, pauperism, insanity and death. Do we wonder that such wanton violations of the virtues of Temperance and Chastity result in a wilderness of doubts and denials of man's immortality?

Our Progress is Rewarded by a View of the Constellation, Charity.

Again let us turn our eyes from man's evil ways on earth and look into the heavens for another constellation that will throw more light on the continuous life of the soul after death. In yonder great constellation of brilliant orbs we discern a most far reaching illumination which serves to open the way of the progressive mind to the goal of belief in unending life. That constellation removes the darkness hanging over many wide chasms that obstructed the onward movement of the mind to a conscious existence that will continue while the years of eternity roll. This constellation covers a vast region and is of inestimable importance to the general welfare and happiness of the human family. A feeling of inspiration and joy transports us to

a higher life as our eyes gather in that magnanimous group of stars, designated as Charity. What miracles Charity works in the soul! "Charity is patient, is kind; Charity envieth not, is not puffed up, is not ambitious; seeketh not her own; is not provoked to anger; thinketh no evil; rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, endureth all things." These lovely orbs in the constellation, CHARITY, act as ministering angels to each other to promote the highest happiness in every individual. In our souls is impressed the lesson that we must administer to each other in every way to cultivate the tree of happiness in each of us; to put the best construction on the words and actions of others and extend our charity to the most uncharitable. We need to pour the oil of reformation and relief into the wounds of our unfortunate and afflicted fellow beings. The crumbs that we cast upon the waters will bring to us in return a thousand fold and will remove from our souls much of the darkness which obstructs our insight into the ways of God and into his immortal image in our souls.

"Charity itself fulfills the law,
And who can sever love from Charity;
Soft peace she brings wherever she arrives;
She builds our quiet as she forms our lives;
Lays the rough paths of peevish Nature even,
And opens in each heart a little Heaven."

" 'Tis a little thing
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame,
More exquisite than when nectarian juice
Revives the life of joy in happiest hours."

As each constellation of spiritual lights is recognized and plays an active part in the onward progress of the soul, the pathway to our immortal home becomes more and more illuminated and the signals which indicate immortality become more apparent.

Onward We Move to the Meek and Lowly, Group, Humility.

After taking a long observation of Charity, and after having taken a careful survey of its important position in lighting the way to the goal for which we are now striving, we turn our eyes to what seems to be a meek and lowly part of the spiritual firmament. What is that cluster of dim orbs far away in yonder distant sky? Bring to our aid the spiritual telescope that we may obtain a more perfect view of each star in that important, but unassuming constellation through which we must move in our continuous march to the light in which we shall behold in golden letters across the heavens, "Immortal Life." Steadily we fix our eyes on each dim orb through the telescope and the great truth dawns upon us that we are now penetrating into one of the great mysteries that obscured our view in searching out the ways that lead us out of a temporal kingdom into an eternal kingdom. That group of lights is, Humility. Each light seems to shine at the very feet of our eternal Father. We are made to realize that "Every best gift, and every perfect gift is from above, coming down from the Father of lights with whom there is no change, nor shadow of alteration." We perceive that,

"Lowliness is the base of every virtue
And he who goes the lowest, builds the safest."

"The higher a man is in grace, the lower he will be
in his own esteem."

Placing ourselves spiritually in the very depths of the constellation, humility, each of us sees his diminutive self and is thus enabled to make a just estimate of himself in his relation to his God and in relation to God's creatures. If we but turn our eyes to the wilderness in which we have strayed, we become amazed to see pride haughtily stalking abroad.

"Of all the causes which conspire to blind
Man's erring judgment and misguide the mind,
What the weak head with the strongest bias rules,
Is Pride, the never failing vice of fools."

"Let not the wise man glory in his wisdom; neither let the mighty man glory in his might, let not the rich man glory in his riches." "The lofty looks of man shall be humbled and the haughtiness of man shall be bowed low." "Pride goeth before destruction, and a haughty spirit before a fall."

We Have Advanced to a Steadfast Constellation, Perseverance.

Being well impressed with the significance of the constellation Humility, in forming a continuous route to the light of immortality, we venture through the blue vault to another constellation. There appears before our wondering eyes a very long procession of stars that shine with a light remarkably steadfast. They seem to form a long and continuous chain of beacon lights in the sky. This constellation, from its very appearance, suggests its name, Perseverance. The longer we keep our eyes upon this far extending group, the more are we convinced that a persistent, patient unfolding of the noblest powers of the soul, will bring to light, faith in immortality. To attain the highest good and the most worthy achievements of human life, requires a persistent and constant flight of the mind in the spiritual skies through constellations of stars that rise progressively into the regions that are filled with suggestions of Eternity.

"Attempt the end and never stand in doubt:

Nothing is so hard, but search will find it out."

As we steadfastly continue our course through the endless orbs of perseverance, we feel within ourselves two opposing dominions. The one is ruled by the light of the spirit, the other is dominated by the darkness of the flesh. "Walk in the spirit and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit; and the spirit against the flesh; for these are contrary one to another. So that you do not the things that you would. But if you are led by the spirit you are not under the law. Now the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry; witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envies, murders, drunkenness, reveling, and such like of which I foretell you, that they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law." With our minds and hearts well fixed on the constellations of the spiritual skies and well fortified against the seductive powers of darkness, we shall now elevate our eyes to further advancement of spiritual progress. As we perform our part in this grand march to higher view points of the land of the immortals, we become conscious of a kindly light that seems to lead us on.

"Lead kindly light, amid the encircling gloom,
 Lead Thou me on!
 The night is dark and I am far from home,
 Lead Thou me on,
 Keep Thou my feet; I do not wish to see
 The distant scene,—one step enough for me.
 I was not ever thus, nor prayed that Thou
 Shouldst lead me on;
 I loved to choose and see my path, but now
 Lead Thou me on!
 I loved the garish day, and spite of fears,
 Pride ruled my will; remember not past years.
 So long Thy power hath blessed me, sure it still
 Will lead me on,
 O'er moor and fen, o'er crag and torrent till
 The night is gone;
 And with the morn those angel faces smile,
 Which I loved long since, and lost awhile."

We Now Joyfully Look upon the Glowing Orbs of HOPE.

Look far away in yonder sky. What an inspiring group of glowing orbs! Behold what a consistent and harmonious arrangement of those radiant stars! The very light emanating from each orb and the concordant relation in which all the orbs stand to each other, convince us that we are about to be admitted into a vision of immortal life. We now realize that we are looking into the constellation, Hope. Mark those two stars on the upper right hand border of this remarkable constellation. My finger now directs you to them. Those two stars are the pointers. As we follow the line of those two stars new inspirations awaken in our breasts.

"A heavenly hope is all serene;
 But earthly hope, how bright so e'r
 Still fluctuates o'er the changing scene,
 As false and fleeting as 'tis fair."

"Behind the cloud the star light lurks,
 Through showers the sun beams fall;
 For God who loveth all his works
 Hath left His hope with all."

The Longings of our Hearts have Reached the Star of Faith.

As we follow in the line of those two pointers in the constellation, hope, our eyes are arrested by a fixed star that does not change its position in the heavens as do all other stars. No matter to what part of the northern wilderness we may stray in our earthly wanderings, that star ever remains in view. That abiding star is Faith. In diligently and patiently searching out and following the constellations that combine to complete the way of the spiritual heavens through which the image of God in man rises to a recognition of a heavenly Father, we are at last permitted, assisted by an unseen Hand, to gain a clear and distinct view of the star of Faith. In this star we see a solution of the abstruse problems that baffled our reason. Every constellation of orbs in the spiritual skies contributed in wafting our minds onward to the star of Faith. In our long and perilous journey in the wilderness, as we traced each heavenly virtue among the groups of celestial lights, we realized more and more, the marvelous endowments bestowed upon us by a benevolent Father and the abundant blessings flowing from His goodness, so little understood and appreciated by us. We stand amazed at the ingratitude of our hearts. Humiliated we see the littleness of our proud selves and with penitent souls bow in recognition of our Creator, asking His forgiveness. The ordeals of our perilous wanderings have brought us hungry, naked and helpless to the very threshold of the home of our loving Father. Through all the toils, misfortunes and sufferings of this earthly pilgrimage, we are brought to a full realization of our dependence on the Almighty. As the light dawns upon us there comes into our hearts a love for our fellow beings and a fond sympathy for them in their strenuous struggle in this life. We become true brothers and sisters deeply grieved at each others misfortunes and sins and the love of our hearts goes out for every member of the human family. Recognizing the same heavenly Father and conscious of his love manifested in the heavens and entwined about our hearts, we exclaim, "Bless the Lord, O, my soul and never forget all that He hath done for thee." A conviction steals upon us that a sincere and worthy petition to the great Master will receive recognition. "The Lord is nigh to all them that call upon Him; to all that call upon Him in truth."

He will do the will of them that fear Him and He will hear their prayers and save them." The movement of the mind and heart through the good and wonders of God's creation awakens in the soul new experiences which reveal a conscious feeling of immortality which cold reason can not disclose. "Faith is a higher faculty than reason."

"Faith is the subtle chain which binds us to the infinite; the voice of a deep life within that will remain until we crowd it thence." "Faith in God is our beacon light in the storms of life; our strength and consolation in the greatest trials."

"Thus faith and works together grow
No separate life they e'er can know;
They're soul and body, hand and heart,
What God hath joined let no man part"

"Creator, yes! Thy wisdom and Thy word
Created me! Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, Thy love in their bright plenitude,
Filled me with a soul, to spring
Over the abyss of death, and bade it wear—
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even to its source—to Thee—its Author there."

Having Elevated our Minds and Hearts Above the Material World, we Come in Touch with God and Feel the Spark of Immortality Within Us.

The man whose life is in the right and who has communed with the good, the true and the beautiful in all nature and has permitted the love of his heart to reach out to the unseen Power from which all good emanates, must have Faith in the existence of an all wise and merciful God. That we may have Faith in the immortality of the soul we must rise in spirit above all things mortal and come in touch with that which is immortal. Instead of keeping our eyes on the fleeting bodies of flesh that successively dissolve and crumble into dust, we must keep our spiritual eyes on the souls that make their invisible exit from the body to come in companionship with the spirits that never die. "If our thoughts do not rise to God whose omniscience is from everlasting to everlasting, how can we come in touch with that which imparts to us the spark of immortality." We reach our heavenly Father by lifting our hearts to him in prayer.

The Star of Faith and Light of Immortality are Held in View by Prayer.

Oh, sullen man, arise from thy dark cavern of worldly thoughts, and wing thy way into the boundless regions of celestial light. Look into the heavens and behold the shining orbs of night. Follow yonder planets that make their periodical circuits among the belt of stars that shine in the zone of planetary orbits. Mark yon comet that has just joined the celestial hosts. See that pleasant moon which monthly passes slowly behind a dark veil and as often gently removes the veil to cheer the heart of man. Unite in one grand march all the shining angels of the sky. Look long into and ponder deep this glory of the heavens. In the depths of your heart do you not feel intimations of your immortality as you see and recognize the marvelous processions of the celestials whose luster has not faded since the birds of paradise sang to Adam and whose charms will nightly grace the vast blue dome as long as man inhabits the earth? Having passed through the inspiring scenes of twinkling stars and beaming moon in their continuous and harmonious movement, the scene now begins to change. Look at the twilight in the eastern sky. Do you not see the angels of the night taking their flight as the rosy morn comes in view? Watch the advance of approaching day as the luster in the far away east increases. A brilliant orb of vast dimensions hangs just below the horizon. Oh, heavenly light, what happy emotions dost thou awaken in a loving heart! Of all the orbs of night not one could compare in brilliancy with yonder orb just crowning the distant mountains. With a receptive heart ponder well this morning scene that can never fade from your mind. The combined light of the moon and all the stars of the night fades into dimness when compared to the illumination bounteously poured upon the earth by that luminary of the day. Can words describe the glory and grandeur of that brilliant, dazzling Sun now filling the earth with song of birds and arousing every creature into joyous life? Oh, slothful man, awaken from your slumber and open wide your soul for the reception of the blessings that flow from that life-giving orb of day which constantly pursues its diurnal course, bringing to us the morning and the evening in every turn of the earth, as we have witnessed from our infancy to this very morning. What wonderful harmony in the worlds above! What matchless constancy in the never ending revolution of the unchanging spheres! Proud man, be honest with your own heart and speak truly. Do you not experience within yourself an immortal spark that will retain within itself, throughout eternity, a conscious remembrance of the nightly orbs that so often moved before you in the heavens and the glorious Sun that you looked upon in your daily journey on earth?

Rising Above the Mortal the Soul Catches Gleams of the IMMORTAL.

Oh, selfish man, look into the faces of your countless fellow beings. Can you not discover an immortal spark in each individual, however mortal his body may appear? Can you not feel immortality stir within you as you look into the innocent eyes of joyous childhood? As you look into the mind and heart of man, endowed with such wonderful intelligence and capacity for love, as enable him to join in the march with the countless worlds of the universe and to come in touch with the sympathetic bond of union that pulsates through all creation, do you not feel a spark within you that shall forever retain a companionship with the beings that never die? As you trace the footsteps of the human family from Eden's blissful bowers to the generation now walking in the flesh with you and follow into the depths of futurity, can you resist the pressing intimation that the link you form in this mysterious chain of humanity, can never be broken? Gather about you your many companions and loved ones of earth, place your hand upon your heart and tell me truly, do you not recognize a still small voice within you which says, "Human souls are inseparable from unending life?"

Impressions of Immortality in Passing Through Nature.

In search of convincing evidence and assuring indications that the soul of man will live on, conscious of existence while the years of eternity roll, we have traversed the material world. We have explored every part of the earth, both on land and water from every point on the equator to the very poles. We have searched the mysterious orbs of the heavens, not only with the naked eye, but with telescopes of incredible magnifying power. We have traced, not only the movement of each separate planet, satellite, comet, meteoric ball of fire, but we have measured and weighed each and watched the harmonious and systematic movement of the suns and worlds that unite to form the universe of that something we call matter. We have drawn from the moving worlds of matter, the forces and laws that operate upon and govern the separate bodies and the combined movement of all the bodies. In this universe of matter visible to the eye, we have discovered that invisible something that gives existence to the vegetable and animal kingdoms. Advancing further we discover in the living organism of man that which we call intelligence, consciousness, reason, understanding, memory, will. We are made aware of the operations and accomplishments of the intellect of man in harnessing and applying the hidden forces of nature.

An Advance Beyond the Borders of MATTER to SPIRITY.

An acquaintainship with nature and with man fails to satisfy the longings of our souls. We endeavor to advance beyond the

borders of creation that we may come to recognize the Creator. From the many points of view that we have reached in considering man's continuous, conscious existence after death, the evidence has been so convincing and the signals so apparent, that there can scarcely remain a doubt in our minds as to the soul's immortality. Eliminate from our conversation, from our literature, from our books of truthful science, morals and religion the cohesive tissue of our immortality and how meaningless become our words and the things that have been written. How soulless become our language and our thoughts when disconnected with an immortal vitality! If we separate God and the immortal soul of man from the earth and from the universe, what conception can we form of what remains? In consulting every generation of the human family we find that the general assumption and recognition of man's immortal life are so deeply grounded, that the number is comparatively few who doubt or deny the persistent, conscious life of the soul throughout the unending years of eternity. But men have always been deeply concerned as to the manner of life which they should live on earth to render them worthy of happiness in the life that never perishes. Much light on this vital question has come to the human family through sages, philosophers, prophets and messengers from the Most High, speaking and acting by means of organized bodies composed of flesh and blood. The medium for transmitting the light was the vitalized physical man. The wise spirits which spoke to man through the medium of the flesh, were but ambassadors who were subject to a sovereign Power.

God Reveals Himself to Man.

The highest authority that could speak to men concerning man's immortal life and the conditions upon which everlasting happiness depends, would be God himself speaking through the medium by which truth is transmitted to the human mind. But how shall men know God when he appears before them in a body of flesh and blood in all respects similar to the human body? We may know that he is God by four allied proofs: First by the truthfulness and wisdom of his utterances and teachings which we recognize by the intuition created within us. Second by his actual restoring to health persons afflicted by all manner of diseases and infirmities, by his mere touch of the hand or word of mouth. Third by vitalizing and bringing back to life and reinstating the conscious mind in the remains of one who is proven to be dead. Fourth by re-entering his own body after his death and again appearing in that same familiar body to those best acquainted with him and by his speech and actions demonstrate his identity. Let us go back through the centuries until we find ourselves in the wilderness of Judea listening to John, the Baptist utter the words. "There

cometh after me one mightier than I, the latchet of whose shoes I am not worthy to stoop down and loose." We walk upon the banks of the Jordan and there we see John standing by the side of the Nazarene, and we hear a voice from heaven saying. "This is my beloved Son in whom I am well pleased." That we may prepare ourselves for resisting the temptations which appeal to our appetites and passions, we follow the man of Galilee into the desert and there spend with him forty days and nights in fasting and prayer. We walk with him to the pinnacle of the temple in the holy city and also up into a very high mountain where all earthly possessions and power are offered to him by the spirit of evil and he gives us the example of turning away from worldly temptations and we listen to his admonition, "The Lord, thy God shalt thou adore, and Him only shalt thou serve." We assemble with the disciples of Jesus to listen to the most profound words of wisdom that ever dropped from the lips of preacher. We are listening to the matchless utterances of the "Sermon on the Mount." We eagerly listen to the blessings which he bestows on the poor in spirit, the meek, the mourners, they that hunger and thirst after justice, the merciful, the clean of heart, the peace makers and they that suffer persecution for justice sake. We feel our souls disturbed as we hearken to the words, "Love your enemy, do good to them that hate you and pray for them that persecute and calumiate you; that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good and the bad, and raineth on the just and the unjust". We are admonished not to boast of our alms giving as do the hypocrites in the synagogues and in the streets; that they may be honored by men. "But when thou dost alms, let not thy left hand know what thy right hand doth". Our attention is turned to the words of this great Master on prayer, Harken. "And when ye pray ye shall not be as the hypocrites that love to stand and pray, in the synagogues and on the corners of the streets, that they may be seen of men, Amen, I say to you they have received their reward. But when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret will repay thee. And when you are praying speak not much, as the heathens, for they think that in their much speaking they may be heard. Be not you, therefore, like to them, for your Father knoweth what is needful for you before you ask him. Thus, therefore, shall you pray: Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our super-substantial bread, and forgive us our debts as we forgive our debtors; and lead us not into temptation, but deliver us

from evil. Amen." We are attracted by his words on fasting: "And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast; but to thy Father who is in secret, and thy Father who seeth in secret will reward thee." We catch a thought of the darkening effect of evil as he utters the words: "The light of thy body is thy eye. If thy eye is single, thy whole body shall be lightsome. But if thy eye be evil thy whole body shall be darksome." We listen to the warning of serving mammon instead of serving God; "Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body what you shall put on. Is not the life more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them." "Are you not of more value than they?" "And for raiment why are you solicitous? Consider the lilies of the field, how they grow; they labor not, neither do they spin. But I say to you that not even Solomon in all his glory, was arrayed as one of these." "Be not solicitous therefore, saying what shall we eat; or what shall we drink, or whither shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and his justice and all these things will be added unto you." Our attention is particularly arrested as we hear the words: "Judge not that you may not be judged. For with what judgment, you judge, you shall be judged; and with what measure you mete, it shall be measured to you again." We become deeply impressed as to the manner in which we may secure that which will be of lasting benefit to our souls, and the words of this great teacher come to our ears: "Ask and it shall be given to you: seek and you shall find: knock and it shall be opened unto you." After hearing the words of such far reaching meaning as are contained in the Sermon on the Mount, we are persuaded that he speaks as one having power. We are led to believe that: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." The words of this man of Galilee in teaching us to become as little children are most touching. "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." "Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven." "See that you despise not one of these little ones: for I say to you that there angels in heaven always see the face of my Father

who is in heaven." We are profoundly moved by his rebuke of the hypocritical worshipers that converted the temple of God into a place of traffic. "And Jesus went into the temple of God, and cast out all that sold and bought in the temple, and overthrew the tables of the money changers, and the chairs of them that sold doves; and he said to them: It is written, My house shall be the house of prayer; but you have made it a den of thieves. And there came to him the blind and the lame in the temple; and he healed them." Not only do his words of wisdom and the remarkable clearness of his parables give us proofs that he is God walking with us, but he confirms his words by performing the highest acts of supernatural power that it is possible to bring before man. As we follow his footsteps through Galilee, Samaria and Judea we witness the cleansing of the leper, the curing of the centurion's servant of palsy at Capharnaum, the relieving Peter's mother-in-law of a fever, the restoring of the insane, the calming of the storm at sea, the multiplication of the fishes and the loaves, thus demonstrating his power to restore to health those afflicted with all manner of disease and infirmities. He did not stop at demonstrating his power over the living and his control of the winds and the waters in the presence of men, but he takes us to the death chamber, to the bier and to the tomb to further make known to us his power to call back to the corpse the life and spirit that had departed. As we await at the death chamber of the daughter of Jairus, Jesus enters the house, takes the hand of the lifeless maid. Her spirit returns and the maid arises and walks. Near the gates of the Naim we see a large funeral procession. We learn that the dead man is the only son of a mourning widow. Jesus with his disciples meets the procession. Jesus approaches the mother and says: "Weep not." "And He came near and touched the bier. And they that carried him stood still. And He said: Young man, I say to thee arise. And he that was dead sat up and began to talk." In Bethany, near Jerusalem, we witness the death and burial of Lazarus, the brother of Mary and Martha. Lazarus remains in the sepulcher four days. On the fourth day Jesus goes to the sepulcher and ordering the stone removed he says: "Lazarus come forth, and presently he that had been dead came forth." Christ came to earth to teach men the great fundamental truths on which the permanent happiness of each member of the human family depends and to point out the consequences of man's disregard for these truths. He healed the sick and called the dead to life that he might prove to men that his words were the utterances of the Lord of lords. He taught man that it were better to die in defense of the truths that must

enter into the minds and hearts of men to gain eternal happiness than to yield to mere subterfuges for the purpose of prolonging this life with its vanishing pleasures and selfish gratifications. In answer to the questions of Pilate, Jesus says: "My kingdom is not of this world: If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews; but my kingdom is not from hence. Pilate therefore said to him. Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world: that I should give testimony of the truth. Every one that is of the truth, heareth my voice."

The Immortal SPIRIT Comes Forth from the Sepulcher.

This great lover of the members of the human family said to his followers: "Greater love than this no man hath, that a man lay down his life for his friends." In order that the truths which he had endeavored to plant in the minds and hearts of men might take deep root, he proceeded further to manifest his dominion over the kingdom that is not of this world and to demonstrate his power to resurrect his body from the grave after permitting the powers of error and his enemies on earth to crucify him until his spirit was released in death. The unmerciful persecution of this true Lover of our souls on that shameful tramp to Mount Calvary, has touched the heart of humanity for nineteen centuries. The excruciating torments of that true Friend of mankind on the cross that He might bring conviction to their minds of the necessity of right living to gain citizenship under his reign in the kingdom of unbounded happiness, has so worked upon the hearts and consciences of men in every land and clime as to produce the purest and noblest men and women that have ever walked upon the earth. The suffering on the cross, caused as it was by the spirit of evil, more deeply affected the heart of erring man than any event that has ever transpired on earth, and more effectively brought men to a study and practice of that life which was the altruistic, most admirable and loving the world ever looked into. The halo of immortality clearly appeared in that inspiring life which piloted the way which man should follow on this great earthly sea to assure a safe voyage to the land of promise. This Man of Galilee, most truthful and faithful in executing and performing his every promise and word foretold his disciples, that his enemies, in the perverseness of their hearts, would bring about his persecution and death; that after his death he would, by his own divine power, rise to

life again and appear to his disciples. Did ever man make a prediction so incredulous? Even the disciples of Jesus, notwithstanding the clearness with which he expressed his prediction, could not bring themselves to understand how he could resurrect his own dead body and again appear before them. After Jesus had expired on the cross, a certain rich man, Joseph of Aramatha, a city of Judea, who was a noble counsellor, a good and a just man, and had looked himself for the kingdom of God, and was a disciple of Jesus, but secretly, for fear of the Jews, went boldly to Pilate and begged the body of Jesus. But Pilate not satisfied that Jesus was really dead, sent for the centurion who informed Pilate that Joseph had made a true report. Pilate now orders that the body be delivered to Joseph. Joseph assisted by a few devout women takes away the body to the new sepulcher which had been hewn out of a rock. Preparatory to placing the body in the tomb, Nicodemus brings myrrh and aloes and Joseph wraps the body in linen clothes with spices, after the manner of the Jewish burial. In this sepulcher they laid Jesus, near where the crucifixion took place on the same day, and they rolled a great stone to the door of the monument. At the request of the Jews, Pilate placed a guard of soldiers around the sepulcher to prevent the disciples from stealing away the body and to prevent the disappearance of the body. The death and burial of Jesus occurred on Friday. Early on the following Sunday morning, being the first day of the week, Mary Magdalene, and the other Mary went to the sepulcher to show their regard and love for their departed friend. They find the stone rolled away from the entrance to the sepulcher. In their distress at not finding the body of Jesus in the tomb, an angel appears to them saying: "Fear not you; for I know you seek Jesus who was crucified. He is not here; he is risen as he said: Come and see the place where the Lord was laid. And going quickly tell His disciples that He has risen." On the same day Jesus appears to Mary Magdalene while she was weeping at the sepulcher and also appears to Peter. After witnessing the scenes in Jerusalem attending the crucifixion and hearing the rumors in that city of strange things occurring thereafter, two of the disciples of Jesus on the first day of the week after His death left Jerusalem and were on their way to Emmaus, a city about eight miles from Jerusalem. As they journeyed together conversing about the events they had witnessed and heard related touching the tragedy on Mount Calvary, Jesus joins them on their way, talks to them, sits at table with them, breaks bread, discourses on the Scriptures and makes himself fully known to them. On the evening of the same day, Jesus appears to His disciples, except Thomas,

who were assembled together with the doors shut, for fear of the Jews. Thomas on hearing from his associate disciples that Jesus had appeared to them, would not believe their delusive story. On the Sunday following Jesus appears in a room to all of His apostles, Thomas being present. Thomas now sees his risen Lord, and is permitted to touch the wounds inflicted on the cross. The evidence is so overwhelming that Thomas declares his faith in the resurrection and exclaims, "My Lord and My God." On another occasion when Peter and a number of the disciples were fishing on the sea of Tiberias, Jesus not only appears to them, but gives to them bread and fish to eat. So certain are they that Jesus is present with them, that it does not enter into their minds to ask Him who He is: After His resurrection, Jesus remained forty days with his Apostles communing with them and instructing them on the manner of life men must live on earth to inherit unending happiness. If the fact of the resurrection be denied, what reliance can be placed on any historical event that has taken place on earth? The twelve Apostles of Christ, tried and true men, cautious in receiving any evidence that did not bear the elements of intrinsic truth, carefully weighing the proofs submitted to them in support of the resurrection of Christ, refusing to believe idle tales, discrediting the testimony of others and even questioning their own senses as to what appeared before them coming forth from the tomb. They could not fully convince their own doubting minds without the severest tests and most searching investigation of every proof offered to establish the resurrection. They could not believe what had been reported to them, about the reappearance of Christ but they did believe when they saw Jesus with their own eyes, heard His voice repeatedly, dined with Him, eat bread from His hands and even touched His wounds. Only a few of the facts on which the Apostles based their belief in the resurrection, was recorded in the Book of books. The reappearance of a man after death is so foreign from what we meet in this life on earth, that we would find ourselves unable to reconcile in our minds the clearest details that could be written on a mystery involving revelations from the spirit that has passed through the valley of death, to the minds of men on earth living in the flesh. From the nature of the subject, we may justly conclude that our belief in Christ's resurrection could not have found stronger support by a lengthy and detailed account of all that the Apostles could have reduced to writing. During forty days, at opportune times, in well selected places and in proper states of mind for the reception of revelations coming from the risen

Christ, the Apostles were witnesses of the most convincing proofs that their Lord and Master had returned to them from the confines of the grave. They could not be more convinced of their very existence than were they of having again met and conversed with Jesus after His death. Their faith was tested by the severest tests that lay in the power of man to make. They suffered excruciating tortures and even sacrificed their lives in support of their faith in the resurrection. Not one of the twelve faltered in his conviction of Christ's triumph over death. In the nineteenth century, we of this generation, now living in the flesh, bear witness to the marvelous effects of the life, death and resurrection of Christ in fortifying men against the proneness of their hearts to evil and in advancing the enlightenment and progressive spirit for the betterment of humanity in all the nations of the earth.

If we assume that the soul is extinguished at death, the whole mission of Christ on earth is meaningless. His whole life on earth and His sacrifice on the cross had a single purpose and meaning. Take out of Man's soul the life of immortality and the indwelling consciousness of its own existence and Christianity loses its mission. Christ's mission on earth was not to teach men how to lay up treasures in this life and how best to search out the pleasures of earth, but His whole purpose was to teach men what manner of lives they shall live on earth in order to acquire a treasure of inexhaustible happiness in a conscious unending existence after the close of an earthly career. The Man of Galilee makes clear that the separate persons of all the generations of man on earth, will have a conscious existence after each mortal body is laid in the grave when He says. "All who are in their graves shall hear the voice of the Son of God." As fellow travelers in this perilous journey on earth, let us enter into a spirit of brotherly love as members of one family and consult together in a spirit of charity, excluding every selfish motive, and consider how we may best promote the individual and general welfare.

A Deep Seated CAUSE for Man's Sufferings and Woes.

We are shaply and forcibly reminded of the great suffering and misery with which many of us are afflicted. As we look at our suffering companions and realize their pitiable condition, can we resist the sympathetic impulses of our hearts that prompt us to bring the sufferers all possible relief? In our endeavor to relieve our afflicted brothers and sisters, the truth gradually

dawns upon us that these afflictions must result from some deep seated cause. We are aware that we possess endowments of mind by which we can search out the very enemy that sows the tares which bring on the malady. After we have sought out the enemy, our best talents and generalship must be brought into effective action to drive the demon out the body. The question confronts us: How far are we ourselves responsible for many of the ailments and afflictions that invade our bodies? Do we make proper use of the talents we possess and the means at our disposal for combatting the evils that afflict us? In the calm hours of reflection, we naturally trace back the deeds done in our bodies and the negligence that has marked our career. We now take note of the fruits which we reap from the good seed and the bad seed which we have sown. Not only do we look into our own lives but we search back further for the good and the bad seed sown by our parents, our grand parents and our great-grand-parents. We discover that the major part of our afflictions flows from a violation of physical, moral and divine laws which we can know and obey, if we will only make use of the talents and gifts which God has bestowed on us. The seeds of evil that our ancestors sowed still infest our bodies. So rank have the obnoxious weeds grown in some of us that only by the supreme effort of our lives can we clear the way for the good seed that will bring forth the abundant harvest.

The BLESSINGS We Receive from God.

We can not hope to accomplish the greatest good until our minds and hearts have clearly awakened to the true Source of all good. The fountain head from which all good flows is God, the Father, who supplies us with untold blessings. Have we ever fully considered and realized the endowments and precious gifts bestowed upon us by a loving Father? We owe to Him our very existence. What a privilege to be born in the image of our Maker! What marvelous powers of reason, memory, understanding and will He has delegated to us! What vast resources has He stored in the charming universe to afford discipline and entertainment for the mind and heart of man! This body is the temple which He has formed out of the earth for the dwelling place of the soul in this life. He has given to us the fellow-beings with whom we associate. How desolate would be this world if it were not for the interchange of thoughts, sympathies, loves and affections in the coming together of kindred souls? As we mingle among our companions and the fond hearts about us can we be so blind as not to recognize the great

Benefactor who gave them to us? As we come in view and touch with all forms and substances in the mineral kingdom, the endless variety of colors, scenes and charms in the vegetable kingdom, and the multiplicity and variety of insects, reptiles, birds and animals in the animal kingdom, do we not realize that a most loving Father is mindful of our happiness and welfare? Do we not enjoy a royal privilege when we are permitted to look into the beauty, the grandeur and glory of the heavens stretched in the vastness above us with the unnumbered stars gleaming in every part of the blue dome from the zenith to the horizon, with the planets blazing from their separate orbits and with a solitary comet in its short visit? If this glory of the heavens touches our hearts, how much more deeply should we be moved when the inspiring truth steals upon us that the Almighty Hand has shaped and fashioned the shining orbs of the night to enlighten and cheer our immortal souls? He stretches the clouds out like curtains and gives to the floating forms such beauty of colors and transitions of changing hues and shapes as to please and gladden the eye of man. Every twenty-four hours He calls forth the Sun to give us the morning and to pour out upon us heat and light in its daily circuit of the heavens and to give us a parting smile amid the shifting tints of the evening sky. No sooner has our all wise Giver of all good gifts transported the Sun beyond the mountains and the far away western ocean, than He brings to us the never failing return of the twinkling stars in their nightly movements through the heavens and the waxing and waning of the pleasant moon silently pursuing her course in a clear sky or amidst the scene of racing clouds. This most kind and loving Father provides us with the air we breathe, the water we drink, the light that illuminates our pathway, the heat that warms our bodies, the raiment that clothes our nakedness and food that gives us nourishment. He gives us our daily bread and every moment of our existence gives us the breath of life and perpetuates the pulsations of our hearts. He is with us every hour of the day and every moment of the night. He is with us in our family circle, in our neighborly greetings, in our relations as citizens of the state, in our gatherings in the sanctuaries of worship and in all things that go to make up the fullness of our lives in our stewardship on earth. If we regard men great benefactors who have merely applied the material and forces of nature in putting in motion the steam car, the electric car, the motor car and the aeroplane, we may well regard Him who gave us the benefactors and all the materials and forces upon which they exercised their genius, the great Benefactor of benefactors. If man's inventive

genius and physical powers enable him to encircle the globe with conductors of thought that transmit, in the twinkling of an eye, the occurrence of an event to the ear of humanity in the most distant quarters of the earth, what shall we think of that Omnipotent Intelligence and Power that rendered possible such marvelous accomplishments of the human intellect? We are lost in the realms of mystery, when standing on the shore we receive a flash of distress from a steam leviathan of the deep, thousands of miles away in mid ocean and we are carried away in the mystic regions of wonder as we witness the operations and panoramic exhibitions of all the earth and man's life and history thereon, pictured forth and acted out in the magic scenes of moving pictures. Are we indebted to man alone for the revelations that are unfolded to us out of the myserious potentialities in nature and about which we can not cease to wonder? An all wise and loving Being, has, in the plenitude of his goodness, and at his appointed time, brought these marvelous things to a knowledge of the children of earth that good might be evolved in the minds and hearts of men. Do we not perceive that in all things God manifests his love for us and offers every opportunity for us to depart from those evils that destroy our real happiness and to join our souls to the things that bear good fruit and fill our minds with assurances of eternal life?

We Owe to God GRATITUDE, and OBEDIENCE to His Commands.

Our true Friend remembers us every day of our lives by showering His blessings on us and we must be degraded beings if our hearts are not moved to gratitude. We realize that, in the conduct of our lives, we have violated the clearest principles of integrity and disregarded the plainest cammands of the Most High and we can not escape the conviction that the only means of making amends is by a sincere repentance and a reformation of our lives. Faith without good works will avail us nothing. "Not every one that saith to Me, Lord, Lord, shall enter into the kindom of heaven: but he that doeth the will of My Father, who is in heaven, shall enter into the kingdom of heaven." "If thou wilt enter into life, keep the commandments." To think of God is to awaken in us thoughts of immortality. To love God is to fix our hearts on Him with whom we shall abide forever. Man's inner sense of the fitness of things, common reason and the dictates of conscience, make clear our duties and obligations to obey the ten commandments promulgated from Mount Sinai. The study and practice of the way of life as pointed out and

exemplified in the life of Christ, will disperse the clouds which cast doubts on man's belief in immortality and will awaken an abiding hope of dwelling in an abode of endless happiness. Have we grown so dull of comprehension and so blind to the increasing light coming down to us through the dissolving darkness of nineteen centuries that we are again in need of Christ's return to earth in the flesh to once more teach us the real virtues of this life that fit us for the joys of heaven? Are we still in need of miracles to induce us to believe that we should love and worship God? Are we so wedded to intemperance, fornication, adultery, blasphemy, swearing, stealing, reveling and desecrating all that is good that it has become necessary for our eyes to be opened to our wrongs by another crucifixion and resurrection showing us the results of our iniquities? If we are told that we must love our enemies, do good to those that hate us, and perform the act of the good Samaritan, will we refuse to do so because Christ is not here in the flesh to perform a miracle to confirm His authority? The bodies in which we live are sacred temples. Do we not see on every hand the appalling results of desecrating this temple? We need no messenger from above to reveal to us the wretchedness which men and women bring on themselves by using their bodies for evil purposes. Men well know the wrong, yet still pursue the wrong. The necessity of forming right habits of thinking and right habits of acting becomes quite apparent. Habits are formed in the tender and delicate minds and hearts of early life. Train up the child in the way in which it should go and as a general rule it will not depart therefrom in after life.

The Evil in the Lives of Parents Afflicts their Children.

But when we find so many parents who have lived lives of debauchery and wickedness, how are we to bring about the proper training of their children? We plunge on recklessly in the pursuit of sensual enjoyments of earthly life without raising our minds to our Creator once in twenty-four hours. We harken not to His commands. We do not look in gratitude to God for the blessings we have received and we do not repent for the infractions of his mandates. We shamefully refuse to gather with our fellow beings once in seven days to bring our hearts in a unison of love for our heavenly Father whose mercy has preserved our lives every moment of the week. We, as parents, neglect and indulge our children in their evil tendencies and permit them to stray away from God's sanctuary. Ingratitude has so corrupted our hearts that we cease to venerate the Author of our being and are unwilling to make a single

sacrifice in recognition of our allegiance to Him. How often would He have gathered us under his protection as a hen gathers her brood, but we would not! We continue to worship the golden calf and to engross our hearts with the things of earth. Our minds dwell upon the immediate ends and gratifications we may gain on earth and we are drawn from those noble deeds and sacrifices in this life which will ultimately crown us with the treasures of heaven. In our places of worship at the present day are there not many Scribes and Pharisees who go to be seen of men, or attend from selfish motives? Are not the sanctuaries of God often turned into dens of thieves and hypocrites who have no true love in their hearts for their heavenly Father? There is something rotten in Denmark. The voice of the Most High is calling erring man out of the wilderness of wickedness and despair. But can men and women while seething in the sins of Sodom and Gomorrah and reveling in the dens of intemperance, hear that voice? Will the Lord give a sign to an adulterous generation? God helps those who try to help themselves. The violation of God's commandments turns the heart of man from God. Obedience to God's commands fulfills the conditions that must unite to convert man's heart to the love of God. There can be no pretense or hypocrisy on the part of man in gaining reconciliation with God. We can not desecrate the temple in which we live without feeling the lash of retribution. Our sins against nature and nature's God disable and wreck the temple in which we live, bringing upon us loss of health and anguish of mind. There can be no conflict in physical, moral and divine laws, coming, as they do, from God. The commands of God are in perfect harmony with the laws which must be obeyed in producing a sound body and in preserving that body in a healthy condition. God has bestowed upon man such powers of reason, understanding and volition as enable him to search out and obey the laws established for the individual and general welfare. That each member of the human family may attain the highest development, according to the capacity of each, there exists the family, the church and the state. The importance of extraordinary care and a proper knowledge of the conditions which govern the bringing into the world a well developed and healthy infant, can not be too strongly impressed upon the minds of parents. Nothing will be so conducive to this end as the true love of God in the hearts of the parents, exemplified by observing the commandments. The injunction rests upon man, not to serve nor adore any image or part of creation, not to take the name of God in vain, to keep holy one day in seven, to honor his father

and his mother, not to kill, not to commit adultery, not to steal, not to bear false witness against his neighbor, not to covet his neighbor's wife, not to covet his neighbor's goods, to love his neighbor as himself and to love his Maker with all the powers of his being

Well Regulated Society an Essential Aid to Parents.

While the parents have a duty to perform in the early development of right living in their children and in awakening in their hearts the fear and love of God, yet the influences of the society in which the children live may be so antagonistic as to thwart the good work of the parents. The families of a territory organize themselves into a state for the purpose of providing protection to the life, liberty and property of each individual. The children must pass from the care and instructions under the parental roof to receive instructions and education under state regulations. Certain qualifications are required of the teachers under whose charge the children are placed. The standard of qualification is intellectual principally, coupled with passable habits and a fair moral character. A belief in God or in the immortality of the soul is not taken into consideration in testing the qualifications of the teacher. Thus a very potent factor in the development of the most exalted ideals in the mind of the child is overlooked. This omission is, in a measure, supplied by instruction given by clergymen and other instructors in places of worship. As the children advance in years they gradually steal away from the discipline and moral upbuilding that produce noble characters, and indulge in sensual pleasures and amusements that enervate and unfit them to meet and overcome the stern antagonism of life. They often cease to become winners of bread and become outcasts, dependent on charity. Legions, are the misguided victims that have blazed their prospects forever by entering the enticing resorts where the intoxicating cup is put to the lip and the mind is robbed of its reason. While the state taxes its citizens to provide an education for children growing into manhood and womanhood, it throws but little protection around the child against the serpents openly capturing their victims through the saloon doors along the street or alluring them among vipers coiled in the rear of drug stores, in dens of seculsion and in so-called respectable club rooms. The traffic in intoxicating liquors is productive of great evil to the inhabitants of a state, and no good reason can be adduced for tolerating such a menace to society. Were it not that the government derives large revenue out of the traffic, and that the manufacturers and dispensers of the fire liquid fill their pockets with money from the unfortunate victims who yield to the

temptation, there could be no motive for perpetuating this disreputable business. While this traffic, in our cities and towns holds up the tempting bowl to the youth and young men of our land, the fathers and mothers are thwarted in their endeavors to restrain their sons from the vice of intemperance.

Co-operation of Parents, Legislators, Administrators of the Laws and Divine Teachers will Result in Great Good.

Ye parents, ye legislators, administrators of the law, ye ministers of the gospel, withdraw to the Mount of Wisdom and look down upon your fellow men at the open and secret resorts for drinking intoxicating liquors, and behold the revolting aspect. Ponder deep your responsibilities, open the door to your consciences, invoke the help of your God, and bring your minds together in consummating a method of procedure by which the vipers, which are infecting the youths of your country with alcoholic poison, may be followed to their hiding places and forced to retire from their depredations in this fair land. By all means diminish the ranks of the armies of unfortunate victims who are marching to the dreary desert of pauperism, the asylums for the insane and the prisons for criminals. Your attention is not only directed to the dark haunts where young men pour into their mouths the liquid that robs them of their reason and paralyzes their bodies, but your eyes become fixed upon the evil doers who give themselves up to the sins that brought upon the cities of Sodom and Gomorrah the vengeance of a righteous God. Seriously consider how to relieve your country from this awful leprosy with which it is afflicted. These evils will not be mitigated by merely looking up and saying, "Lord, Lord, deliver us from these evils." You must make yourselves active workers in shaping and bringing about the reforms. You must not only be preachers of the word but also doers of the word. Those who will, in some measure, render obedience to the commands of God, may look for divine assistance, as God helps those who try to help themselves. We must ever bear in mind, in our endeavor to accomplish good, the primary truth, that all good comes from the great Father of all and to Him our hearts must turn to accomplish the highest good in our respective spheres. Merely admonishing, preaching, delivering long sermons on baptism, the crucifixion and the resurrection will prove of little avail, if we do not the will of the King of kings. Men in all the vocations of life, even ministers of the gospel, become so much bent on the emoluments which their station brings them and the comforts of this life to be derived therefrom, that their hearts have tamely gone out for the welfare of their fellow men. Under the influence of worldly allurements we have all wan-

dered away into the wilderness of mammon where we are stung and menaced by venomous reptiles. We are far removed from the blessings we failed to appreciate in the home of our heavenly Father. As brothers and sisters, in one common cause, we must unite in a return to the home of our Father by way of the ten commandments, the love of our neighbors and the supreme love for Him who has spared our lives.

A Return to God in the Family, in the Legislative Bodies, in the Schools, in the Churches and in all the Walks of Life will Bring Benedictions.

In our family, in the halls of legislatures, in our institutions of learning, in our temples of worship and in all the walks of life, we need to return to God. As we return we will see the ranks of disease, misery and despair decreasing. We will see the armies on their way to asylums and prisons diminishing. Winning favor with God we will see the lame walk, the deaf hear and the blind see. When the love of God has truly developed in the hearts of the parents, in the hearts of the law makers, in the hearts of the officers who administer the laws, in the hearts of the teachers who instruct the children and in the hearts of the ministers who preach the word of God, length of years will be added to the lives of men and women, disease and maladies of the body will rapidly decrease, pain and suffering will be mitigated and all the people will praise God from whom all blessing flow. The minds of men, relieved from the excessive worry and stress of worldly follies, will be better prepared to enact and enforce just laws that will mete out to all men, in every walk of life, equality of opportunity in the contest for the bread of life and an equitable return for the physical and mental services rendered in providing food, shelter education and comforts for the citizens of the state. Idleness, extravagance, grafts, gambling, fraud, extortion and dishonesty will not be permitted to rob toil, industry and economy of their honest earnings. The harmony that men see in the order and movement of the celestial spheres will take possession of human hearts and the souls of men will catch the inspiration which will bring about such harmony and good will among the citizens of the state as to salute the heavens in happy greetings. This harmony and good will among men, will remove evil from the eye and there will come in plain view, the God of the universe and the immortal soul will be seen to shine as clear as a star of the first magnitude among its comparions in the depths of space. As our minds penetrate the vastness that surrounds us and brings us in touch with a star hundreds of trillions of miles away

in space, so as we look into the centuries of futurity we feel that we are in touch with the orbs that shine in the eternity of time. There is an eternity. We can not doubt it. There is that which endures throughout unending time. This truth is too clear to admit of contradiction. There is an intelligence in the universe that will remain forever. The intelligence in man clearly recognizes that intelligence. The intelligence in man clearly discerns that the intelligence in man is in the image and consequent enduring essence as the intelligence in the Universe. Therefore man was born for eternity. Without harmony there can not be permanent happiness, therefore the intelligence in man must be brought in harmony with the intelligence in the universe. The will of man must harmonize with the will of God.

We Visit The Cemetery.

We visit the cemetery where the bodies of our relatives and friends lie moldering in their graves and we feel within ourselves an immortal thread that binds us not to the crumbling bodies but to the immortal spirits that walked with us on earth in those mortal bodies. We weep because we are separated from those spirits that walk no longer with us in the flesh, but we feel that there exists a relationship between ourselves in the flesh and the departed spirits, that can not be broken. We walk with our fellow men in the flesh in the city of the dead and the immortal within us converses about the careers of the spirits that, in by-gone days, walked with us in the flesh, but with whom we, now in the flesh, can not communicate for the reason that the medium of communication between these departed spirits and the spirits in the flesh, now molders in the graves at our feet.

As we stand in the silent city of the dead, the marvelous mind within us penetrates to the dead bodies crumbling in the tombs, and awakens them to life to play again their respective parts on this earthly stage. Motionless our bodies stand as our minds re-enact the parts played by the inhabitants of the silent city. As we look at the skeleton of bones in each coffin, we see the same ingredients of earthly material. We see no signs of life and nothing in each skeleton by which we can distinguish our enemies from our loved ones. In vain we look for the spirit that played its part in the bony frame, but our hearts are moved to compassion for the soul that has departed. We look at this ghastly frame and ask ourselves: Was the inhabitant of this tenement my enemy? Poor soul why did I hate him? Do I now retain that hatred and malice? Shall I smash these bones?

God forbid. We are now reminded of the great Heart that never deserts us even when we are wandering far away in the wilderness of wickedness, and who said while under the scourge of His persecutors: "Love your enemies; do good to them that persecute and calumniate you." We realize that we too, must meet death and that we will long for the love of those whom we have mistreated and on whom we have inflicted shameful injuries. As we look into the vacant eye sockets and brainless skull of this inoffensive skeleton, do we not feel a wonderful conversion working in our souls? Do we not feel within us a growing change of heart? Let us now turn our eyes to our fellow men still living in the flesh. Do we still harbor anger and hatred toward our old enemies? Oh, blessed moments as we experience the love of our hearts going out to our enemies, going out to those who persecute and calumniate us. In the fullness of our love, we raise our hearts to our heavenly Father in prayer for them. Blessings from on High come to us, and our whole being overflows with love of God. We become all true brothers and sisters, believing with all our hearts that there is an eternal Father, most loving, and that we possess immortal souls undergoing a probation on earth giving us the golden privilege of winning eternal happiness. In one grand union of hearts, we meet in a universal greeting, joining our hearts in prayer to Him from whom all blessings flow, and in songs of thanksgiving we joyfully swell the mighty chorus that is heard at the gates of heaven.

THE SOUL FEEDS ON INPERISHABLE FOOD.

The more that men come to recognize the immortality of their souls the more will they realize their equality, and the greater will become their mutual love for each other. A firm and an abiding conviction in the unending conscious existence of the soul, will promote higher ideals of life, mould admirable characters and develop in the hearts of men that love for the great Father of all which gives an assurance of permanent happiness. Men need to air their souls and to expand their faculties. They permit the powers of the soul to lie dormant, and thus deprive themselves of the marvelous blessings that come to souls that make their flights above the perishable things of earth to dwell in thoughts that give an assurance of immortal life. The principles, truths, and pure philosophy by which the soul wings its untiring flight to a vision of its eternal abode, will forever remain to nourish unending life. In all nature we see nothing superior to man, and in man we see nothing superior to the mind. The mind of man surpasses every object which we

perceive in the universe, and more difficult was it to form than even the sun itself. We wonder not, therefore, that the soul is endowed with inherent, enduring elements which have baffled the ingenuity of the best metaphysicians who have endeavored to fathom the profound depths of that living, reasoning, conscious mystery in man, far more unfathomable than deepest ocean. "As the body, being mortal, feeds on mortal things, so since the soul contemplates and beholds immortal things, it follows that it is immortal and lives forever, for ideas and thoughts about immortality never desert the soul, but abide in it, and are, as it were, the fuel in it which insures immortality." Men who devote their lives to the physical sciences, limit themselves to the narrow bounds of matter and are so held within its confines that they become blind to important truths that are clearly discerned by the common mind.

A Materialist Casts A Cloud on Immortal Life.

Scarcely are we fully convinced that we are heirs to immortal life than some abnormal product of physical science stalks abroad announcing his development from an ancient family of monkeys. This giant of science is a developed monkey of marvelous pretensions. He assumes to be a progressive of the most pronounced type. He jokes about the superstitions and ignorance of our forefathers, and would consign to the flames all the foolishness that has been written about a future life. He would live just as the monkey lives, without the thought of a future life or the past history of his race. He would live for this life alone, just as all other brute creation does. Here comes the professor just from delivering a sensational lecture on the unscientific notion of the departed generations. We inadvertently accost him just as he steps on the broad, smooth walk leading from a magnificent edifice of learning. "Good morning, Professor." "Good morning gentlemen." "Professor, we are pleased to meet you, as we have been very much interested in your lectures which have been given wide circulation through magazines and newspapers." "Gentlemen, I thank you very much for this compliment." "Professor, we discover that there has been much progress in the physical sciences in these modern days." "Gentleman, you speak truly. Science has proven that there is nothing in this whole universe but matter. What is called God, is nothing more than the blind operation of the forces of nature, and what is called the soul is nothing more than a function of the brain. Man is a mere animal that comes upon the earth to live a few days and then perish forever. The man of science has discovered that

the universe of matter is composed of ultimate, indivisible atoms. These atoms are eternal, they had no beginning, and are imperishable. Man has never received any revelation from God, and Christ is but a myth. All religion is nothing more than the superstition of the ignorant and barbarous ages of the past. Science is rapidly clearing away the rubbish that has filled men's minds in the centuries gone by. We know nothing about the future life, and the brain of man should be occupied in getting the best out of this life and not to waste any thought and energy in trying to follow any one of the deluded religious sects, that only interfere with the well-being of the human race."

The Self Inspection of the Soul, Freed from the Cloud of Matter, Reveals in the Soul its Separate and Permanent Existence.

"Well, professor, may there not be some serious errors and misleading deductions in your theories? How you can prove by matter itself, that there is no such entity as spirit or intellect apart from matter is inconceivable. You assert that there exists the ultimate, indivisible atom. What is an atom? It cannot be seen with the strongest microscope. Although you are unable to define the properties of an atom or to give the elements that compose it, yet you declare that its existence is from everlasting to everlasting. To form the various objects in the universe you put together sufficient atoms to make up each body. Professor, your attention is now called to something that really exists, but which is of such a nature as not to be seen or heard, or smelled, or tasted, or touched. Yet you know more about this something than you do about the material universe. This something that thinks, reasons, understands, wills, and is conscious of its operations and its existence, is certainly in this universe. You can not escape knowing this truth. This something has been so selfevident, that all generations of the human race have recognized it as an entity, different in kind from matter, and have given it a name, the SOUL.

How are you to give meaning to the lectures which you deliver, and how transmit your thoughts to other rational beings, if you are nothing more than matter and the beings that you address but the mere slime of the earth? If there be no such thing as a thinking, rational soul apart from matter, why do you in your discourses so learnedly give expression to language which so clearly betrays you into treating mind and body as separate and distinct entities that go to make up the man? When you address an audience do you say: "This physical body of mine, appears before your physical bodies in this material building to communicate material matter from my corporeal body to

your corporeal bodies. You have brains but you have no minds. I am talking to your brains, not to your minds for science has demonstrated that there is no such thing as mind. To obviate any difficulty or confusion that may arise in the use of the words, "brain and mind," science has substituted the apt expression **FUNCTION OF THE BRAIN** to take the place of the meaningless word, mind?" "Professor, the brain is a tangible collection of material particles so arranged as to form what is regarded as one of the organs of the physical body. There exists in man a something that thinks, reasons, understands and is conscious of its thinking, its reasoning, its understanding and its existence. This something examines the brain and finds that it is composed of the same identical matter which we eat, drink and breathe. The elements of earth, air and water are found in the brain and no other element exist in it outside earthly material. This reasoning something analyses the matter and in the light of reason and consciousness separates all matter into atoms. No microscope can reveal this atom nor can it come in touch with any one of the five senses of the physical organism. It becomes a mere creature of the conscious, reasoning entity. In the brain this conscious, reasoning entity finds small particles of matter, called cells. These sells are surprisingly multiplied to form the whole structure of the brain. This marvelous structure is traversed by blood vessels and connecting lines of nerves, according to the disclosures made to the conscious reasoning something. Does an atom think and reason? If one atom of matter possesses no property of consciousness and reason, all other atoms being of the same nature can possess no property of consciousness or reason. As far as the conscious, reasoning entity can discover for itself, the world of matter consists of many elements, such as oxygen and nitrogen that combine to form air; oxygen and hydrogen to form water; and other elements existing in their simple form as iron, copper, gold, silver, tin, zinc, and carbon. There are elements in nature not found in the structure of the brain. Now if man consists wholly of material elements and there is no conscious, reasoning entity in man except a material brain, how can this combination of certain material atoms reach out into the external world and come into a knowledge of elements not found in the brain? If an atom of iron, or oxygen, or carbon possess none of the attributes of the essence that thinks and reasons, is it possible to make combinations of these atoms so that the senseless atoms of themselves will produce by their blind co-operation, a reasoning, conscious soul? Is mind the result of the

combined movement of atoms? Do the material atoms of the brain, each by itself or by combination and peculiar movement, create a something that reasons upon all existences, and the relations of these existences in this vast universe? Does this brain distinguish itself from all other brains? Do the atoms contained in the brain, by their peculiar co-operation of action, search out and determine the laws and principles which preserve and keep in operation the universal order of material existences? Now this reasoning, conscious something that we call soul, through all of its acts and manifestations bears none of the marks which distinguish matter. Matter may be divided and separated into parts and again combined into inorganic and organic bodies. The soul is one, indivisible, indestructible essence which is conscious of itself and its relations to the body in which it dwells and the marvelous works of nature that expand in all directions around the body. The materialist in his endeavor to convert man into a mere material organism without a soul, or spirit apart from matter, is forced to retreat into the most absurd positions when pursued by the keen logic and basic principles which go to establish the necessary existence of mind in order to reach an understanding of man in his physical, intellectual and moral spheres. The hydra-headed errors of materialism, agnosticism and atheism make their appearance in every age under the assumed name of advanced science, only to make a hasty retreat under the invincible intellectual argumentation of great souls which periodically come among men to expose the sophistry and misleading arguments of soulless advocates.

The Soul Acquires Treasures for Everlasting Life Through its Experience in a Changing, Mortal Body.

In this great onward march of life, we need no longer tarry in the dark labyrinthian caves of the materialists, the atheists and agnostics, for we have only to come out into the light of day in the atmosphere of that pure rational philosophy which reveals an all wise intelligence in the universe and elevates man to an inheritance, from the great Father of all, of that life that knows no death. We can rest assured that the common verdict of the human family, coming down to us through all the ages and now approved by the great commonality of mankind walking in the flesh, must be the truth when the very individuals who render the verdict have lived in the heart and soul of the evidence and proofs that lead to the verdict. That verdict determines that the soul of man is the thinking, reasoning, conscious essence in man

and is a distinct entity from the body; that although the soul and body are intimately bound together during this journey of life and are apparently dependent on each in working out the purposes to be attained in this strange ordeal of keeping soul and body together, yet when the purposes of this life are accomplished, the soul gains its freedom and it no longer has the care and charge of a mortal body, subject to injury, disease and dissolution at every turn of earthly life. The body and soul are so closely bound together, or as it were in the grasp, of each other, that whatever tends to their separation, or interferes with their union, produces pain, misery, aches, torture, depression, exhaustion and apprehensions of great damage or destruction to the physical organism with which the soul has been so intimately associated in the mysterious sojourn through this earthly pilgrimage. The soul realizes that it is subject to the conditions and requirements, imposed upon it in its relations to a carnal body environed by the objects of the natural world under the restrictions of physical laws. However much a man may endeavor to escape the duties and obligations which persistently invade his consciousness and his conscience, there steals upon him the presence of good and evil, right and wrong and the necessity of choosing and following the ways that lead to good and to avoid the ways that lead to evil. The important truth comes home to us, that there is a great work of the soul to be performed within the limitations of the body and its environments, in fitting and preparing the soul to accomplish its greater mission and loftiest degree of happiness in its separate and independent state after separation from the body.

The Material Progress of the Present Age Has Tended to Divert the Mind from a Rational and Philosophical Insight into the Science of the Soul.

In this age of material progress, the human mind tends to become inordinately devoted to the study and investigation of the material world and the physical laws which govern and control material bodies. The pursuit becomes so intense that the mind loses itself in following the peculiar nature and diversity of the material organisms. The balance wheel, which regulates the operations of the mind in the freedom of its movements in the closely related worlds of matter and spirit, is thrown out of gear. The elimination of Intellect produces discord and the materialized scientist finds it impossible to reconcile the self existence of matter apart from an Intelligence that directs and regulates the movements of matter. There exists the necessity of placing the balance wheel in gear and restoring the essential relationships of mind and matter in solving the problems involved in presenting

man's relation to the universe in this life and in the future life. The swing of the pendulum has now gone far out into material existences ranging from an atom to a planet and from a protoplasm to the human organism. The speed of the backward swing may become so great as to reach an extreme in the opposite direction producing a science which will eliminate matter and give universal existence to spirit alone. The cause of the material tendencies of this age is apparent to every reflecting mind. This is an age of microscopes, telescopes, spectroscopes, seismographs, telephones, motor cars, automobiles, aeroplanes and wireless telegraphy. The utilization of electricity and other hidden forces in nature is producing wonders and men's souls are forgotten. The mind has become centered on the moving object and not on the mover; on the attribute and not on the substance; on the organism and not on the organizer; on the product and not on the producer; on the visible creation and not on the Creator; on the thing operated upon and not the operator; on the instrument and not the performer; on the object of the thought and not the thought; on the pulsating brain and not on the thinking mind; on material progress and not on the intellectual entity that inaugurated and developed that material progression. The mind more readily and easily goes out to an object than to the invisible producer of that object. The worlds of matter are more apparent than the worlds of spirit. The minds of departed ages more clearly distinguished between mind and matter than the minds in this material age for the reason, that more attention and thought was given to an investigation of the nature and permanency of the soul. The unusual speed with which this generation has been motoring into strange material regions has interfered with a proper consideration of the life man is heir to just on the other side of the grave. While men's minds were as close in range of investigating the soul many centuries ago, as are the minds of the men in this material age, yet less than five centuries ago our ancestors had no knowledge of the existence of the great American continent.

Physical Science has Enlarged Our Knowledge of Material Worlds and the Laws of their Operation.

They were ignorant of the size and shape of the earth. How the sun and stars could rise and set daily, was a mystery. Now we know the size and shape of the earth and its relations to the Sun and other planets. The mysterious phenomena and unaccountable inconsistencies in the movements of the celestial orbs, as they appeared five hundred years ago can, at this day, be easily explained. We know that the Sun is the center of the Solar System. We can now understand the changing re-

lations of Sun, Planets and Moons that bring about the day and the night, the seasons, the years, the eclipses, the transits and the visitations of comets. Natural scientists become so habituated to tracing the single and relative movements of material bodies and the growth and development of material organisms from a microbe to the human body, that the material web becomes so strong as to preclude the possible existence of the soul and its escape from the mortal body. They even weigh the dead body immediately before and after death to discover the weight of a possible material soul that might have escaped from the body. All kinds of matter, even the thinnest gas, has weight, and as all substances are material, if there is a soul it is material and must have weight.

The Constitution and Permanency of the Soul Cannot be Disclosed by Physical Tests.

The material measure, the laws of gravitation and every appliance in testing the existence and nature of matter are applied in a search for the soul. These measures and tests being applied in vain, the materialist declares there is no soul. Plato knew more about the soul than Edison, for Plato directed his attention and his reasoning to the entity that thinks, reasons and is conscious of itself, while Edison has directed his attention and reasoning to the material objects external to the mind. When Edison endeavors to make an introspection of his own soul, he converts it into an electric battery and finds himself at last investigating the human brain. He reasons that as electricity is produced by the cell structure of the battery, so thought, reason, understanding, volition and consciousness are produced by the action of brain cells. The old methods of transportation, travel and transmissal of thought have been marvelously improved upon within the life of living men. While there has been progress in the means and ways of production, transportation, travel and transmission of thought, there has been little or no advancement in the science of the soul. Is it not strange that after all that has been developed in physical science, the most advanced minds engaged in turning the forces of nature to the services of man, make egregious blunders and become entangled in irreconcilable inconsistencies when they undertake to explain away the separate existence of the soul of man and to make it nothing more than the material of the brain? Socrates or Plato knew more about the nature of the soul and the permanency of its existence than a Darwin or a Huxley. Discoveries in the material world may lead to astonishing advancement in transporting the traveler and the products of the earth with

amazing speed to all quarters of the earth, and may lead to establishing electric wire connections by which a man in Wall Street, New York, in the twinkling of an eye, can communicate his thoughts to the metropolis of any nation on the globe. Material discoveries have advanced so far, that a father sitting in his parlor in Chicago can clearly hear and distinguish the voice of his daughter from the library of her grandfather in New York City. Yet how can the discovery and utilization of the forces in nature for transporting the material products of the earth, or the improvement of the means of transmitting intelligence to distant parts of the earth, give us any light on the nature and permanency of the soul? Socrates on the streets of Athens studied the thinking, conscious soul within himself. Darwin and Huxley concentrated their minds on all forms and movements of nature, or what may be seen and observed in the material world. Hence we need not be disturbed or deceived by what may be said concerning the soul by that class of scientists who are constantly swimming upon and diving into the sea of material existence, that they may seek and search out physical reasons for the existence of a material, perishable soul. While we may boast of our modern progress, in material development, yet the very fact of such progress, is indicative of spiritual retrogression, and why? Because too much emphasis has been given to the physical side of man. This undue emphasis has brought about alarming and erroneous views and theories of of man's true position in the universe in time and eternity. The world is experiencing a season of unrest. Struggling humanity has been so tossed on the stormy sea of material existence, and the compass of the soul has been so disturbed by materialistic teachings, until it has lost its true latitude and longitude in the universe of being.

Having Been Lured Out on the Strange and Dreary Seas of Materialism by a False Philosophy, Men Begin to Recognize the Pilots they have Trusted.

This wide spread unrest presages an awakening to the sublime truth that the entire man is not mere matter, but that man consists of a physical organism which is subject to dissolution, and a separate and distinct entity which we designate as the soul, which is not subject to dissolution, but continues to live forever. The attention of men is now turning to the spiritual side of man. The counter current is increasing and human beings are coming to a recognition of the tide that bears them onward to the inspiring truth, that they really have souls which will live on when this earthly conflict is closed. The departure of the prevailing materialism in men's minds, will bring about an equilibrium of the disturbed elements, the soul will be restored

to the true position which it sustains in the universal order of creation, the cardinal points will be reinstated and the true course to be pursued in the voyage to immortal life, will be disclosed. Man can never come to a realization of his true place on earth until he has come to a knowledge of the truth, that his body is organized matter and will be dissolved, and that his soul is a conscious, rational spirit which can never be dissolved by any force in the whole realm of nature. No science or philosophy can reconcile the discordant and contradictory elements that grow out of the doctrine of the mortality of the soul. As it was necessary to discover that the Sun is the center around which the earth and all the planets revolve, in order to harmonize and understand the seeming inconsistencies in the course and movements of the celestial spheres, in erroneously assuming the earth as the center, so it becomes necessary to recognize the fundamental truth that the great central entity in man is the immortal soul around which all that is mortal in him revolves. From this central view point, we can see the consistency and harmony that reign in the relationships that exist between man and man, on earth, when taken in connection with the conditions that pertain to the life of immortality. Our comprehensive view will enable us to observe the leveling down of all inequalities and the permanent establishment of equity and justice in the fullness of time. All former discord will now become harmony which was not understood. When we become sincerely convinced that man's individuality and conscious soul shall endure while the years of eternity roll, and that man's life on earth bears an important relationship to his future life, then our burdens of this life will grow lighter, patience and fortitude will awaken in the soul, an angel of light will appear in death, and over the gloom of the grave, souls freed, from the body, will wing their unbounded flights. That same materialistic theory that logically leads to a denial of spirit apart from matter, not only deprives man of his immortal soul, but eliminates the supreme Intelligence from the universe and dethrones God. The same argument that deprives man of a spiritual entity apart from matter, robs the material universe of that omnipotent intelligesce which the world recognizes as God. If I am unable to understand how my soul can exist apart from my body, how am I to understand how the invisible, infinite intelligence can exist independent of the worlds of matter? True we may not understand the "how" of existent beings, but we can know the "fact" of their existence. Is it not a revolt against reason to assert, that, as we are unable to understand the "how" of existence, therefore there is no existence? the departed generations have entirely disappeared from the earth. The atoms that composed

their bodies again mingle in air, water and earth. The atoms are so small and so far scattered in the great domain of nature, that we can not tell just where a single atom may be located. We can not find a hair or a mere fragment of bone. Shall we say that our ancient ancestors never existed because we find no part of their remains on earth? If there be no mind, spirit or soul in us apart from matter, is it possible for us to know that there ever existed a Homer, a Socrates, a Plato, a Caesar or a Columbus? We have no living witness to tell us that any one of these men ever lived. If there be no such entity as spirit, as opposed to matter, how is it possible for the invisible, intangible beings, long since vanished, to have a place in the thinking minds of today? Do we deny the fact that these departed forefathers ever lived on earth, merely because we had no acquaintance with them in a material way? Shall we reject every fact that rests on mere belief growing out of the invisible evidence which has appeared to our minds? Shall we refuse to believe that there is a separate entity within this organism of flesh and bones, which thinks, reasons, understands, connects the past with the present and is conscious of its existence, merely because of the insurmountable difficulty of reasoning out and understanding "how" this entity is connected with the bodily organism, and the "manner" in which the bodily organs, under certain conditions and action, affect the reason, the understanding and the consciousness?

Vital Truths are Discerned in Mysteries.

As we can not know how God created the soul of man, so neither can we know how He imparted immortality to the soul, however firm may be our belief that God created us and gave to our souls a life which shall never die. Is not our present existence on earth, far more mysterious than would be the perpetuation of this conscious mind through endless time? How does this conscious mind enter into the bodily organism? What is it in us by which we trace our conscious existence on earth, from old age back to childhood? Why does the old man retain most vividly in his conscious mind, his childhood life? What secret of transmitting thought, enables the aged man to pass over the scenes of eighty years and to trace his conscious existence and individuality from the day he laughed a bright eyed boy to the day he tottered on the brink of the grave? May we not well conclude that the Creator who gave us this marvelous mind, has placed us on earth to undergo a probation fitting us for advancement to greater worlds? Let us but look at the dis-

tant worlds that have every appearance of being shaped and adapted for the abode of departed souls. For as God, by His power, has created us and given us the earth for our temporary abode, so He can also transfer our souls to other worlds. We now dwell on a planet ninety-three million miles from the sun.

A View of Real Worlds Far Beyond the Earth.

Retreating from the sun forty-eight million miles beyond the earth, we reach the planet Mars, a world very similar to the earth. On Mars we find many things to engage and interest a soul that has made its passage through the ways of earth. The days are about the same length, but instead of seeing one moon as on earth, we see two moons moving at great speed around the planet, and scarcely a night passes, that there is not moonlight. Not wishing to tarry on Mars to verify what the astronomers of earth have told us concerning that planet, we turn our eyes to other worlds beyond Mars. We are now brought to a nearer view of the giant planet, Jupiter, by far the largest planet within the solar system. To get a view of Jupiter our vision must pass through three hundred and forty two million miles of space beyond Mars. As we look at Jupiter, we become aware of the wonderful evolution now in progress in that mighty planet. Every change that we see taking place on that monarch of planets, bears the strongest evidence that a new home is being evolved, that will be most fittingly adapted for the activities and happiness of souls that have served their days of stewardship on earth. We discover that the surface of Jupiter has not yet cooled off, as has the surface of the earth and the surface of Mars. This master giant among planets, is still in a state of eruption, the volcanoes and surface disturbances being very great. Heated vapors and gases still sweep over its stormy surface. The heat is too intense to permit the vapors to condense into water. Dry land has not yet appeared and the waters have not separated into seas and oceans. But so great has been the progress of evolution in this remarkable planet, that the indications are that it is destined to become a happy dwelling place for souls constituted as are our souls. The length of the days and the length of the years have been established, Although the distance around this grand orb is more than ten times the distance around the earth, yet while the earth rotates on its axis once, Jupiter rotates two and one-half times. While the sun in its daily course passes over one mile on earth it passes over twenty-five miles on Jupiter. Yet while Jupiter is passing through one mile of his orbit the earth passes through more

than two miles of its orbit. On the twenty-first of June, in the latitude of Chicago, while there we witness the rising of the sun and its radiant course as it passes through the blue vault, until the charms of a golden sunset meet our view, the same sun has given to Jupiter two mornings, two evenings—two days of sunshine and one night. While a day on Jupiter is only two fifths the length of a day on earth, yet a year on Jupiter is as long as twelve years on earth. A Methusalah on earth would have only lived the same length of time as a man eighty years of age on Jupiter. On earth we have one moon to furnish us light during certain nights and parts of nights in each month. Jupiter presents a striking departure in this respect. In Jupiter's nocturnal skies we see four large moons, making their circuits around the huge planet in vastly different periods of time. The inner moon, nearest to Jupiter makes its circuit in less than two days of time on earth. The second moon, being more distant from the planet, completes its circuit in less than four days; the third moon still farther away, performs its circuitous course in the sky in less than seven days, and the fourth large moon, being more than a million miles from Jupiter, passes through all of its phases from one full moon to the following full moon, in less than seventeen days. What a magnificent scene must Jupiter present as it rotates on its axis giving five hours day and five hours night! What must be the nightly scene as the four moons race through the blue sky at speeds so vastly different! How glorious must be the marvelous heavens as the four moons hurry through the hosts of stars! Do not the progressive changes, that are now taking place within the sphere of Jupiter, indicate that a most happy home is in course of preparation to meet the conditions and environments that give to the soul of man a paradise? If it has been possible for the great Father of all to place us on this earth to undergo all the experiences of this life, and to endow us with the capacities which we possess for happiness and immeasurable exploits of intellect, is it not reasonable that He can place us on Jupiter in time to come and thus enlarge the field of our knowledge and the sphere of our happiness? In our passage through eternity there can be no limit to the mansions which God has in store for us in His universe of worlds. Beyond Jupiter there are other worlds. Venturing out into space four hundred million miles beyond Jupiter, we come upon a most beautiful world in a state of preparation for the abode of souls that possess endowments, such as are found in man. We see this attractive planet encircled by a great luminous band far above

its surface. We also see nine moons moving like charriot racers to fill the night with gladsome scenes. We are taking but a hasty glance into the worlds that are to play their respective parts in the years of eternity. We do not stop at Saturn, but venturing nine hundred million miles farther into space, we are permitted to catch a glimpse of Uranus with its four moons, passing through evolutions that will in the future furnish new revelations and mansions of happiness to souls that have performed their parts in their earthly tenements. From Uranus we will make a leap of a billion miles farther from the sun and, dim in the tremendous distance, we see a dizzy orb. That orb is the planet Neptune, twenty-eight hundred million miles from the Sun. One year on Neptune is as long as one hundred and sixty five years on earth. If Adam had been born on Neptune and should now be living, he would be only thirty-seven years old, according to the Neptune calendar. If a child should be born on Neptune, and another child born on earth at the same time, as time advanced, the child on Neptune would be only six months old, at the time the child on earth would be a man, eighty-two years of age.

In Touch with a Marvelous Mind on Its Way to Make Known to the Inhabitants of Earth, an Undiscovered World.

While we are penetrating into space and marveling at the admirable worlds, we are permitted to look upon, let us bear in mind that the reason and understanding of man searched out the laws of planetary motion and fathomed the laws of gravitation to such a depth, as to reveal to us truths more wonderful than fiction, concerning the planets and satellites that have been engaging our attention. Let us withdraw our wondering minds from the planet, Neptune and give our attention to the mind that made it known to us. Opening the doors of departed years we pass through the entrances until we find ourselves in the city of Paris about that season of the year 1845 wherein the birth of our Savior is celebrated. We meet the great mathematician and astronomer, Le Verrier. We very much admire him as he reveals to us his masterly knowledge of the Sun and the Planets that revolve around it. We find him familiar with the laws of gravitation and planetary motion. He explains the influence of the Sun on each planet and the influence of the planets on the sun and on each other. He describes the orbit of each planet and tells why the planet moves in its fixed orbit. He demonstrates to us that the earth would not move in the orbit in which it now moves, if the sun alone were the only attractive force acting upon the earth. He points to Venus, Mars, Jupiter and the other planets and shows how they exert

their magic power, in prevailing upon the earth to depart from the path in which the sun would have it move. He illustrates, by circles and elliptical curves, the drawing power of each planet in deflecting the earth from the orbital line in which the sun endeavors to hold it. He makes clear to us, that this law of gravitation, applies to each and all the other planets, as well as to the earth. He shows how the disturbances of any one planet in its course, are produced by the separate attractive force of each of the other planets. Each planet imparts to each of all the other planets, a clearly discernible vibration or marked disturbance. LeVerrier now points out to us Uranus, the most distant planet known to man. As he reveals to us his knowledge concerning Uranus, we seem to be listening to a spirit that has found its way to earth from that planet. He gives us the distance, the size, the weight, the orbit and the motion of that remarkable body. He shows us the orbit through which Uranus would pass around the sun, if the other planets would cease their persistent perturbation. He points out the distinctive movements of Uranus, which are produced by the separate attractions of Saturn, of Jupiter, of Mars, of the Earth, of Venus, of Mercury and of the Sun. After enumerating all these magnets that are affecting the route over which Uranus passed, our attention is directed to a peculiar tremor in the planet, which our astronomer assures us can not be produced by any or all the attractive forces which he has enumerated. After briefly announcing to us the results of portions of his investigations, LeVerrier bids us adieu, and resumes his silent search for the unknown wanderer of the Solar System. He feels the very pulse, as it were, of the separate planets and seeks the cause of the variation in the pulsations. Instead of going to the Paris Observatory to search the heavens with a telescope, to find the undiscovered planet that was exerting an influence on Uranus, not traceable to the Sun or to any of the other planets, he goes into a secluded room, and there enters into an analysis of all the forces that have a bearing upon the movement of Uranus. He devotes many months in making and verifying mathematical calculations. With a vast accumulation of planetary knowledge, gleaned out of the heavens by celebrated astronomers, he pursues his application of the known in bringing to light the unknown. By the power of his reason and his understanding, he harmonizes the apparent conflicting elements, until he brings order out of chaos. In the silent hours of the night, with the light of no planet falling on the retina of his eye, his god-given intellect brings before him, as in a vision, the entire Solar Orbs in their unity of movement. The object of his search is just within his grasp. God's thought,

expressed in the movements of the solar orbs, becomes imaged in the mind of LeVerrier. In the vision, which his laborious and faithful mathematical analysis has brought to him, he sees with all the certainty of mathematical demonstration, the very spot in the heavens where the disturber of Uranus is located. On the 18th day of September 1846, so certain is he of his intellectual triumph, that he writes a letter to Dr. Galle of the Berlin Observatory and in the letter says, "Direct your telescope to a point on the Ecliptic in the constellation, Aquarius, longitude 326 degrees and you will find within a degree of that place a new planet." On the 23rd of September 1846 Dr. Galle received the letter. On that night the sky was remarkably clear and the stars presented a charming appearance. A chart of that part of the heavens, toward which Dr. Galle was directed to level his telescope, had recently been made, and engraven on that chart, was every star from the First Magnitude down to the Tenth Magnitude. With this chart in hand, Dr. Galle, filled with emotions, turns his telescope toward the constellation, Aquarius, and directs it to the very point described in LeVerrier's letter. The stars, in the field of view of the telescope, are compared, one by one, with the stars engraved on the chart. The chart presents the identical stars which are now seen through the telescope. But, pause, there appears in the telescope, a bright star of the eighth magnitude, not found on the chart! Is it a star, or is it a planet? Ah, it must be a wanderer—a planet—for if it were a star, it would appear on the chart. Wait until tomorrow night. Again, Dr. Galle turns his telescope to the same field of view in the heavens. The question is answered. That orb has slightly changed its position among the stars, therefore it can not be a star. As it is a wanderer among the stars, it must be a planet. This was the most wonderful triumph that has ever been achieved in applying the laws of gravitation and planetary motion, in solving out, through mathematical analysis and calculation, without the aid of a telescope, the very point of location of an undiscovered planet. What mysterious power in man, enables him to reason out the very plan designed by the Creator in the works of his mighty Hand? What gift, in the mind of man, enables him to search out the marvelous harmony in God's vast creation?

As we look about us in all creation, and penetrate through solar space, until our eyes are permitted to look upon that mysteries planet, Neptune, which taxed the foremost minds in astronomy for centuries to bring it to our view, we see in man something superior to anything else in the realms of nature. That superior something is the immortal soul.

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals!" Shall this crowning work of creation cease its thinking, conscious existence, while all beheath it shall continue in time without a thought and without an emotion?

"I have asked that dreadful question of the hills
That look eternal; of the flowing streams
That lucid flow ferever; of the stars,
Amid whose fields of azure my raised spirit
Hath trod in glory; all were dumb; but now,
While I thus gaze upon thy living face,
I feel the love that kindles through its beauty
Can never wholly perish; we shall meet
Again, Clemanthe!"

The Mind Must Keep in View the Lights by which Faith in Immortality was Attained.

God has bestowed upon man masterly powers of mind for searching out the hidden mysteries of the orbs above, and for unfolding the glory of the heavens. In the astronomical watch towers of the earth are industrious and vigilant astronomers constantly keeping their eyes on the worlds above, that they may glean for us new revelations out of celestial realms, far away from earth. The effect of the arduous labors and masterly intellectual feats of the astronomer, has been to turn the attention of men to the glorious works of God in the firmament above, and thus awaken greater love and veneration for the Creator and Ruler of the Universe of worlds we so much admire. God intended that man should use his powers of body and mind in exploring the realms of nature, and to draw therefrom knowledge and wisdom, and come to a recognition and love of God in looking upon the matchless works of a Divine Hand. What a vast region still remains for the exploration of the human mind! While we are left to work out for ourselves, those things which God has designed for us to work out by the talents which He has bestowed upon us, yet in His goodness and mercy, He has made direct revelations to us which we could not discover by our unaided intellects. True scientific knowledge, gleaned from the kingdoms of nature by the God-given faculties of the human mind, furnishes us convincing evidence of the existence of the Lord of Creation and man's immortality. Yet so prone are we to evil, that our minds and hearts need a continual awakening to the light coming from God and to that complex,

invincible reasoning, quickened by an inner light, which leads us out of darkness into a clear and undoubting belief in immortality. As the Sun must perpetually return, in its daily circuit, to give the light and heat, necessary to vitalize and preserve our physical organism, so the light of God and the processes of reasoning and inner light that opened to us immortality, must continually revolve through the consciousness of the soul, to vitalize and preserve unswerving faith in immortality.

Habits of Right Living Are, in a Great Measure, Dependent on State Supervision and the Co-operation of the Citizens.

We need ministers of the Gospel, full of the knowledge of true science, to guard the people against the sophistries and misapplication of the truths of science, which give support to the pretensions of error. We need ministers of divinity, who are sincere in their faith; true observers of the commands of God; familiar with the fundamentals of all true science; keen reasoners, in dispelling the delusions that enter into the premises and conclusions of sophistry; followers in the footsteps of the Nazarene; true lovers of God and man; firm believers in the immortality of the soul, and masterful teachers and preachers, in pointing out and making clear the ways of God to man. There is a demand for able ministers, whose voices may be heard calling men from the materialism, commercialism, atheism and agnosticism of the day to the temple of God, where souls will come to realize that they are children of a heavenly Father, undergoing a probation on earth, to determine their worthiness, to enter into a life of eternal happiness. Instead of so many sermons giving undue emphasis to material progress and theatrical sensationalism, we are in need of sermons that are not superficial, but sermons that penetrate to the very sanctuaries of men's minds and hearts, revealing to them the duties which each man owes to himself, to his fellow man and to his God. Men of the world, who are worried and overwhelmed with the labors and cares that pertain to this life of mortality, are greatly in need of the inspirations that come to the soul in communion with God, and in contemplation of the untried scenes of eternity through which man's immortal spirit shall pass. In the silent moments, set apart for communing with the great Author of our being, and for contemplating the cycles of eternity, there steals upon us the realization, that the short time which we are required to dwell in these mortal bodies in performing our duties and making sacrifices, is but a moment when compared to everlasting life. We need men of science and philosophy, whose minds and hearts recognize and feel the presence of the

Almighty, and are never separated from an insight and conviction of life immortal, in all their searching investigations. With a belief in an all wise Ruler of the universe of worlds, and a conviction in the immortality of the soul, the man of science will be in possession of the grand pillars which support and give meaning to all that may be discovered in exploring nature's proud domain, and that may be disclosed in the intellectual world. In our educational institutions, we are in need of teachers and professors whose morals and intellectual attainments equip them for calling forth and putting into operation, the noblest endowments of the pupils under their charge—teachers who venerate and love the great Teacher of teachers and in all their instructions, realize that the souls under their guidance, are not only preparing themselves for gaining a subsistence and comforts in this world, but are on probation to work out in the body, the thoughts and deeds that pave the way to mansions beyond the valley of death.

The State Owes to Its Citizens, Safeguards Against Disease, and Provisions for the Conservation of Health.

Disease, suffering and premature death are, in a great measure, the penalty of violating the laws of nature and the commands of God. Although we have long recognized the truth of the old adage that "an ounce of preventive is worth a pound of cure," yet we have, with impunity, disregarded the clearest dictates of reason and conscience, by trusting to the pound of cure. In our sickness, from which an ounce of preventive would have saved us, we call in the physician to prescribe a remedy, and we dope ourselves with all manner of nostrums and drugs to escape from the net in which we find ourselves entangled. By our ignorance and stupidity, we pay out great sums of money, and waste our substance in employing a great army of physicians and furnishing a market for expensive drugs that so prey upon our vital organs, as to render the cure worse than the disease. We are now awakening to the great truth, that we are not so much in need of the remedies that are now prescribed to us, as we are in need of the preventives that forestall the disease and maladies. While the state has, in an elaborate way and at great expense to its citizens, provided for the instruction of its children, in certain branches of education, and has required certain qualifications of the teachers, under whose charge the children are placed, yet as important as is the health of the child to the family, the community and the general welfare, the state has egregiously failed and neglected to provide protection to the health of the child. In the government of the state, there

is urgent need of a department of health, with sufficient scope and working force, to inquire into and safeguard the health of every inhabitant of the state. The men, selected to formulate and to carry into effect the health ordinances, should possess a high standard of qualification in their knowledge of the cause of diseases, and superior skill and ability in establishing the most favorable conditions for maintaining and restoring health to every person. The establishing of conditions favorable to health, and the inculcation of habits in harmony with the laws of health, will clear away the obstructions in the body that interfere with the free action of the soul, and in the place of dispondency and despair, will be good cheer and hope. The sun of immortality will appear more radiant, and grateful hearts will sing songs of joy for the blessings that have come from God, through the noble men that saved them from the ravages of disease and loathsome maladies.

Equality of Compensation to Each Citizens for the Services Redered to Society, Requires Just and Equitable Laws, Impartially Administered.

Our law makers have not yet succeeded in forming constitutions and laws which will give to each member of society, the just and equitable returns, for the services that he has rendered to society. The courts have not been able to mete out equal and exact justice to all men. Corporations have not yet been confined within their proper spheres. Graft and fraud have not been sufficiently traced down to their haunts and brought to the bar of justice. Many leeches have been taking the life blood from the honest citizens of the state without giving anything in return. Honest toil has been robbed of its just earnings, and the idle and extravagant have been permitted to revel and feast on the fruits of industry and frugality. The vultures of society have been waiting and watching to get something for nothing, and refuse to soil their hands or engage their minds in contributing to the welfare and good of society. These abnormal conditions have a primary canse. The minds and hearts of men and women have wandered away from God. A dismal indifference has settled over them like a cloud of darkness. The inspiration, that comes from an abiding belief in the immortality of the soul, has been supplanted by a greed and selfish pride, that breed despair and self destruction. The combined intellectual and physical powers of the citizens who form a state, if rightly directed and brought into harmonious co-operation, will give to all the citizens, collectively and individually, the highest degree of prosperity and happiness. There is an amazing loss of human energy which if properly applied, would rob poverty of its wretchedness,

depopulate the prisons and insane asylums, turn swords into plowshares, convert ships of war into friendly transports of commerce, expend the money wasted on armies and navies in building good roads, erecting edifices of learning, establishing schools of health and founding temples of worship. The hours of physical labor and mental strain, during the six days of the week, would be shortened and the seventh day could be entirely given to elevating the soul to God and engaging in cheerful and healthful recreation. To accomplish these noble ends, men of the greatest minds and largest hearts of the nation, must work out the ways and methods by which these reforms may be brought about. A far reaching co-operation of all the minds of the state, must be inaugurated and judiciously applied, in feeding the hungry, clothing the naked, relieving the sick, comforting the unfortunate, turning idleness into healthful labor, effectively forestalling disease by the ounce of preventive, turning the footsteps of the people to places of worship, where the soul can enlarge in contemplation of God's marvelous creation and, in close communion with its Maker, repent for the wicked thoughts of the mind and the evil deeds done in the body, and feeling the gentle touch of the great Forgiver of sins, upon a sincere repentance, rejoice in heart felt thanksgiving for the abundant blessings bestowed by a loving Hand. The Creator has given to men such endowments of mind and body and compassion of heart, as to enable them to turn earth almost into a paradise, if all men would do unto others as they would have others to do unto them, and would humbly petition to the throne of grace for aid in all their endeavors. The signs of the times indicate that there is a great forward movement among the deep thinkers of the world, in approaching a greater unity of thought and purpose, through which society may be relieved of many of its ills and the welfare and happiness of the inhabitants of every nation, vastly promoted.

The More Men Recognize the Brotherhood of Man and the Fatherhood of God, the Greater will be the Measure of Human Happiness.

As the minds of men advance from wasting their energies in selfish designs and fruitless strife, over points of dispute, that have but little bearing on the general advancement of the morals and conduct of men, to the fundamental principles upon which the happiness of the human family depends, there comes a current of feeling, broad and deep, which powerfully affects the happiness of human beings and in that current, we recognize the brotherhood of man, which duly appreciated, causes the hearts of men to beat more in unison. Divested of the selfish motive that

deprive the soul of its vastly larger sphere of delightful activities, the minds of men meet in calm deliberation, and come to a common agreement of the means and measures that will be most conducive to the welfare and happiness of every citizen in the state. Under the clear sky of justice, and in the gentle domain of mercy, great and good minds acquire harmony of thought, and move to harmony of action. This progressive movement irresistibly presses onward to the two grand pillars of truth, that give to this life its profound significance and the wonderful possibilities within the reach of the human soul. Need we say that these two grand pillars, that give support to the proudest flights of the human intellect, and the most consoling emotions of the human heart—are God and man's immortal soul? From a due consideration of God and the relations of the immortal soul to Him, men will come to know, as if by inspiration, their duties to their fellow men and to their God. As we become more engrossed in the thought and purpose of living better lives and devoting our best talents and energies for the advancement and well being of our fellowmen, we grow in favor with God and we feel our immortality stir within us. Our good thoughts and our good lives, awaken in our fellow beings trains of thought, that lead out into the pathways of health, the elevated plains of morality, rational ideals of God and a vivid conviction of immortality. While we have been following those pleasant channels of thought and emotion, by which we have come to a clear recognition of our Creator and a conscious conviction of the immortal image He has breathed into our souls, we pause at the dungeon of the atheist. In vain does he endeavor to disprove the existence of God. Eggregiously does he fail to disprove the immortality of the soul. Thus do we rest secure in God who brought us into this life and our faith in immortality remains as unshaken as the pillars of truth.

The Converging of the Diversity of Existences into the Reasoning, Intuitive Mind, Reveals in Consciousness, GOD, and His Image, the IMMORTAL SOUL.

There is that within us which we call consciousness. Within this consciousness, marvelous soul-action takes place, which the eye can not see. In the last moments of life on earth, we are not permitted to know what passes through the consciousness of the departing soul. In this life we know the revelations that come to us in the domain of consciousness on this side of the valley of death. In the procession of existences that enter upon and traverse the field of consciousness, we distinguish between the passing phenomena and the consciousness itself. We see the

fleeting phenomena of nature and yet we realize the enduring essence which gives to the soul its consciousness. As we retire to sleep, before suspending the conscious operations of the soul, we are certain that the night will not obliterate the immortal soul that daily awakens to the same conscious existence. While consciousness can be suspended, it can never be severed from the soul. Sleep does not sweep away that eternal fountain from which the same consciousness awakens in the morning that retires in the evening. The soul does not lose its identity and its ever recurring consciousness, though it passes through thousands of nights of sleep. Eye hath not seen, ear hath not heard, nor hath the mind of man fully grasped the significance, of the innumerable details and combination of essentials that form the fleets that sweep over consciousness. We are conscious of our very existence and the myriads of beings that unite to give existence to the entire human family. We are conscious of the earth on which we live, and the marvelous solar system of which it forms a part. We are conscious of human life, from the cradle to the grave. We are conscious of the complexity of earthly existences, whether animate or inanimate, whether classified into organic or inorganic kingdoms, to make up the world in which we live. We are conscious of the invisible laws and forces that hold in tact and preserve this world, a sphere, in its mysterious speed through space. We are conscious of time and space, the finite and the infinite, existences that cease and existences that never cease. We are conscious of reason—understanding—will, and all that enter into the complete human soul. We are conscious of an Intelligence and Power that existed from eternity and keeps in motion the worlds and systems of the universe. In the very sanctuaries of our souls, we are conscious of the presence of the all knowing God, and that only a soul which is immortal, can become conscious of God. Conscious of our immortality, we are inspired to rise higher and higher into the regions of the GOOD, the TRUE and the BEAUTIFUL. In our ascending flight we become conscious of the goodness and mercy of an all wise Creator, and the emotions of our hearts find expression in songs of praise and thanksgiving to the great Giver of all we are and all we possess. The white-winged angels hover over us. We hear the music of the spheres and in the sweet strains we catch the glad refrain. "Souls from earth are joining the heavenly hosts" and from sphere to sphere we hear echos of the inspiring Anthem, IMMORTALITY.

" 'Twere heaven indeed,
Through trackless fields to soar,
On Nature's charms to feed,
And Nature's own great God adore.

O, Thou to whom in ancient tune,
The lyre of prophet-bards was strung—
To Thee at last in every clime,
Shall temples rise, and praise be sung."

The soul that feeds on love, patience, courage, constant endeavor, ceaseless development in higher ideals, unyielding sacrifice in defense of truth, unshaken confidence in God, sincere prayer, firm and reliant trust in the great Searcher of hearts and a clear conviction of unending life, when the labors and ordeals of earth are over, will be prepared in the closing scenes of the sun-set of this life to exclaim:

"Who, would live alway, away from his God?
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noon-tide of glory eternally reigns;
Where the saints of all ages in harmony meet,
Their Savior and brethren transported to greet:
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the Soul?

That heavenly music! What is it I hear?
The notes of the harpers ring sweet on my ear.
And I see soft unfolding those petals of gold;
The King all arrayed in his beauty behold!
Oh, give me—oh, give me the wings of a dove!
Let me hasten my flight to those mansions above;
Ay, 'tis now that my soul on swift pinions may soar,
And in ecstasy bid earth adieu ever more."

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